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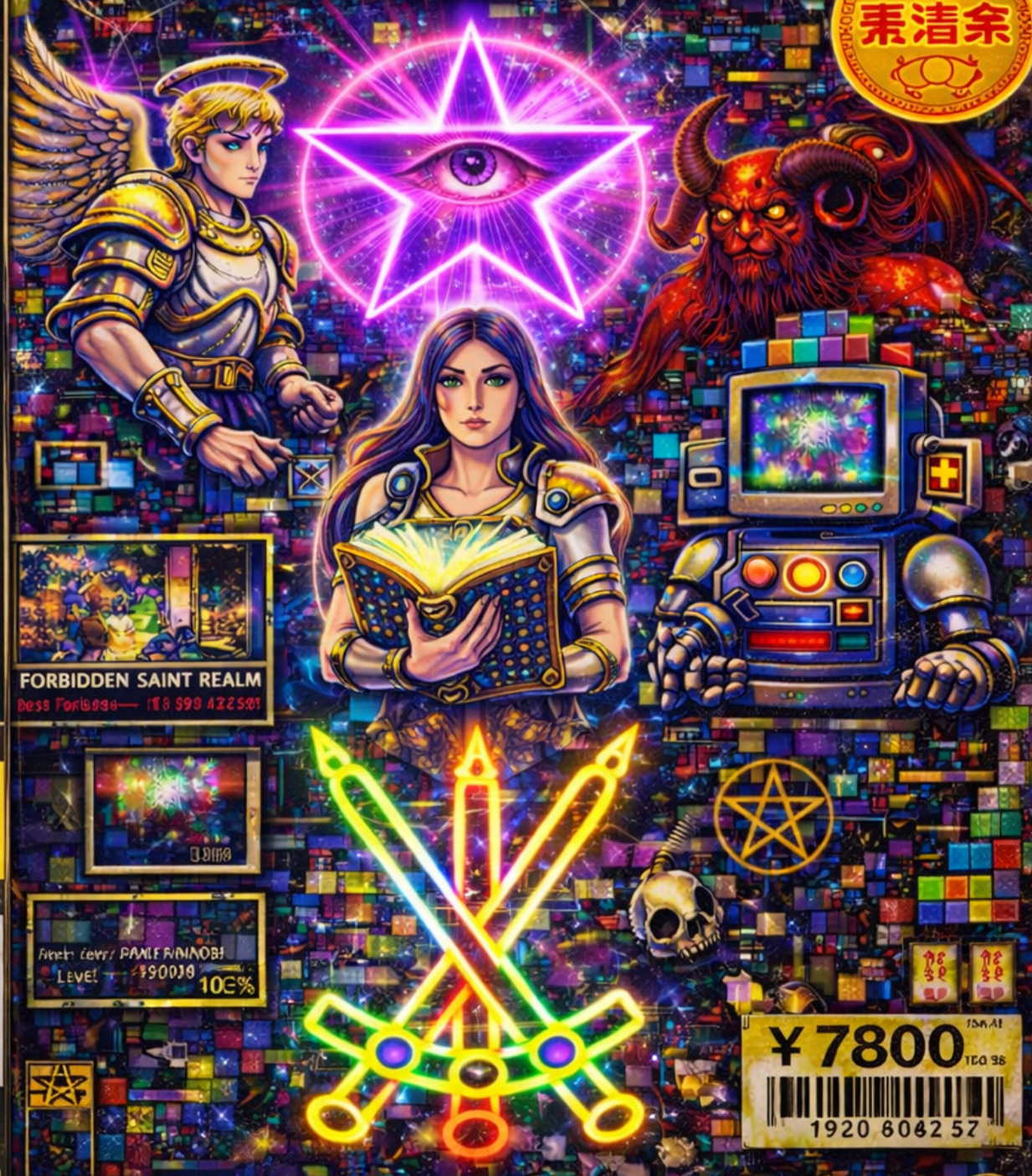
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RELIQUIAE TENEBRAE - - INITIUM UMBRAE - - PROJECT ANGELBOOK

VOLUME XII - PART 1



FORBIDDEN SAINT REALM

Best Forbidden - 188 999 422501



First Level / PAUL RYANOB

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EZEKIEL REDIK YARBROUGH

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Reliquiae Tenebrae – Initium Umbrae –
Project AngelBook – Volume XII – Part 1
By Ezekiel Redik Yarbrough (DBM
ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

<http://www.angelfire.com/empire/serpentis666/Groups.html>

149 captures

12 Mar 2007 - 27 Nov 2025

Dec JAN Feb

12

2014 2016 2017

About this capture

Joy of Satan E-Groups

JoS membership is open and free to everyone. We do not charge any 'membership dues' nor do we charge for any knowledge. We feel your relationship with Satan is between you and Satan; as there are no mediators in Satanism. We are not nosy about the lives of our members. We respect our members, their personal lives, and their privacy. Above all, we work for Satan and we do what he wants for us to do. Satan emphasized how all spiritual knowledge should be open and freely available to everyone. We honor his wishes and do not try to use or hoard spiritual knowledge for any personal gain.

Due to the large number of members, we must get more organized. The groups below are all Joy of Satan e-groups. Please remember, especially if you are new to Satanism, the main group has memberships in the thousands. Because we are small staffed, the Ministry cannot respond to most individual e-mails, and e-mailing the Priesthood is strongly discouraged. Joy of Satan Ministries is pretty open and free. In the larger groups, one can expect some differing opinions, and differences in personal beliefs. Please bear this in mind and use common sense before considering any advice you might receive. Satanism is thinking for yourself, so it is important to be selective when faced with new information.

If you have questions, feel free to ask them in the groups, but we strongly encourage you to read through the information on the Joy of Satan website first. Too many people neglect personal study. Satan is the bringer and giver of knowledge. One cannot advance in Satanism without knowledge. It is obvious in the groups regarding those who make statements with a serious lack of knowledge. You will be able to discern truth from bullshit if you take the time to study. This will also help you in dealing with this sort of thing in your every day life offline. Please read the rules listed on the front page of whichever group/s you wish to join, before joining and make sure you understand them.

Please be aware that there are enemy infiltrators in all of our e-groups. Some of these claim to be 'Satanists' but their trolling, harassment of our members, and their working to

cause disunity within the Satanic community reveals their true purpose. If you ever receive any harassing or unwanted e-mails from the above, please either notify the JoS ministry, and/or post the identity of the harasser/s to the JoS e-group/s.

Also, please be aware of your own personal security when online and especially in any e-groups you belong to. Giving out personal information is very unwise.

PLEASE NOTE* THE GROUPS LISTED BELOW ARE LEGITIMATE JOY OF SATAN E-GROUPS. THERE ARE OTHER GROUPS OUT THERE THAT CLAIM TO BE 'JOY OF SATAN' GROUPS; THOSE RANGE FROM FACEBOOK TO YAHOO GROUPS AND OTHERS. JUST BE AWARE OF THIS.

[CLICK HERE FOR THE JOY OF SATAN FORUM](#)

YAHOO E-GROUPS:

Joy of Satan Main Group
This is our main group.

Teens for Satan
This group is for kids and teens.

Advanced Meditation
This group is for people who are experienced with meditation and to discuss meditation and related topics.

Joy of Satan Ministries Sermons and Newsletters
This group is for those who only want to receive sermons and updates from the JoS priesthood. This group is outgoing messages/newsletters from the priesthood only.

Hell's Army Spiritual Warfare Group
For more information about the purpose of the above e-group, please [click here](#).

JoS4adults · Joy of Satan for Mature & Experienced
In response to many requests we have received for some time, we opened a new group for mature adults who have been Satanists for at least several years and who have a sufficient knowledge of Satanism.

Grupo de correo electrónico para los hispanohablantes [[haga clic aquí](#)]
JoS E-Group for Spanish speaking members.

Радость Сатаны 666 [JoS E-Group for Russian speaking members]

Fryden Ved Satan [JoS E-Group for Danish speaking members]

These are our main groups.

September 2013:

It is becoming more and more blatant that Yahoo is being ruined from the inside. JoS and many others have used Yahoo groups for many years. Until recently, Yahoo was user-friendly, but not anymore. The groups have changed, the artwork we had for all of our e-groups has been replaced with christian related filth and unfortunately, there is no way to change this. I know about "running the cursor" over the nasty photo; this doesn't work. In addition, many other e-groups, including those of varied interests have been affected by these changes. Given the availability of information on the internet today, as most of us already know, this is a serious threat to the corrupted powers that be, such as those behind the christianity hoax for one, which runs into trillions of dollars and massive amounts of spiritual energy. The internet and online communities are a grave threat to those who are and have been trying to hide their crimes against humanity for centuries. I intend to stand my ground in regards to the JoS groups and will stay until the end. If the enemy succeeds in running us off, then they win. Please excuse the nasty xian filth on some of the front pages of these groups. With a few of the groups, we were lucky to be able to change back to our own artwork, but with the others, this unfortunately has not been an option. From what I was informed, it is on many other Yahoo groups as well. All we can do is to continue to complain to Yahoo. In addition, this is only one obstacle, as Yahoo has also been working to make more problems in these groups unbeknownst to the majority of members. The enemy has controlled, corrupted and disrupted communications for centuries. This has been their power. With the internet, this is now becoming very difficult, as the truth is out in the open and they have been exposed.

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<http://www.angelfire.com/empire/serpentis666/NoMediators.html>

122 captures

7 Jan 2007 - 24 Dec 2024

Nov DEC Mar

07

2014 2015 2016

About this capture

THERE ARE NO MEDIATORS IN SATANISM

I am writing this sermon in reply to a letter posted to the Teens for Satan e-group concerning someone who was using Satanism and a feigned relationship with Satan to manipulate other people. The victims were young and unknowing.

THE SATANIC MINISTRY IS HERE FOR GUIDANCE AND SUPPORT ONLY- NO ONE COMES BETWEEN ANYONE AND HIS/HER PERSONAL RELATIONSHIP WITH SATAN IN ANY WAY. THERE ARE NO MEDIATORS IN SATANISM!

All it takes is one person who has a little intelligence and manipulative ability than the average person. Manipulative ability can be obtained while doing prison time. The ex-con then gets out and looks for those who are young or vulnerable to prey on. He/she more than likely uses drugs, although less than his/her followers who he/she remains in control of and with what these individuals advocate, if they haven't already been to prison, they will more than likely wind up there. Drugs are part of the control. Charles Manson learned this in prison and applied it to his followers. He did lesser amounts of the drugs while his followers got stoned out of their minds. This was one way he manipulated them. Most are now spending the rest of their lives in prison.

Another letter was posted in the Teen group today. A girl is a virgin. She is comfortable with this. Her friend was wondering whether she would have to "lose her virginity in order to become a Satanist."

The point is- remember true Satanism is about being yourself and being free. No one is expected to do anything that they are uncomfortable with or anything that is not a part of their nature.

I allow everyone to follow the dictates of his own nature
— Satan [from the *Al Jilwah*]

There are books written about magickal practice, I believe some by Aleister Crowley. These teachings instruct the readers that they must do certain things to break down barriers. This is utter bullshit and I equate it to walking out in front of a large truck in order to see what it feels like to get run over [if one survives]. I am adept. I have never had to resort to any of this misinformation and garbage. Neither should anyone else.

There are many different ways of empowering one's self and overcoming limitations, both physical and psychic, without having to resort to harmful actions. For example, advanced martial arts training gives one an enormous amount of power. This, when properly directed and applied can accomplish all kinds of feats. Most martial artists do not have the knowledge of how to apply this power outside of physical combat. We Satanists do.

People who use kids or claim to have an "in" with the Devil in order to manipulate others

and feed off their energies are in reality very weak. The ONLY initiation one needs is between one's self and Satan. No "High Priest/ess" or anyone else should have any control or power over another person. Satanic clergy offer guidance and support- that is it. Members of the Satanic priesthood are gifted people who can act as mediums in imparting knowledge, but if you are ever in doubt, go to Satan yourself. If something doesn't feel right for you, then don't accept it.

Remember, as a Satanist, the only one with authority is Satan himself. We do not answer to any human beings.

BACK TO THE MAIN PAGE FOR NEW PEOPLE

BACK TO SERMONS PAGE

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http://hailtosatansvictory666.angelfire.com/Hells_Army_666.html

29 captures

22 Jan 2015 - 29 May 2023

Dec JAN Feb

09

2015 2016 2018

About this capture

Hell's Army 666

PLEASE READ: IMPORTANT!

Spiritual Warfare Message from Satan

Concerning Spiritual Warfare

Spiritual Warfare Training Program for Satanists

Tactics and Strategies in the Everyday World

Spiritual Warfare Bulletin Board Updated 18/January/2015

Spiritual Warfare Resources 666

JOIN HELL'S ARMY E-GROUP

Please excuse the xian filth that Yahoo put onto the front page of this group that cannot be removed or changed.

For a Free Copy of Hell's Army Spiritual Warfare Training Manual in pdf, Please Click Here

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http://hailtosatansvictory666.angelfire.com/1_18_15.html

11 captures

23 Jan 2015 - 3 Mar 2016

Sep DEC Jan

26

2014 2015 2016

About this capture

Hell's Army 666 Important Information: 1/January/2015

Please note that some of the exercises within Hell's Army 666 are very advanced. With patience and persistence, you will find that you will excel in some, but not with others, which will require much more time. This is normal. Never get discouraged or frustrated with yourself. Even very advanced souls and so-called "masters" have weak areas. The purpose of these exercises are to acquaint you with the various powers of your soul. For new people, most of these will be dormant. You are not expected to be able to let alone

master all of the exercises in the time period given. Patience and above all, persistence will result in success beyond your expectations.

ALSO... The Mudras [hand postions] for opening the chakras are NOT necessary for any of the exercises. These are optional and those who have larger hands can find some of the mudras impossible. What IS important are the correct vibrations.

A deep trance is not necessary either. This is not always possible. It is important to get into a calm and relaxed state and to do your best with the exercises given. I have done quite a few of the exercises, such as invoking the elements without having entered into a deep trance. Like everythign else, the ability to get yourself into a trance will come with patience, persistence and time.

Always ask any questions you might have or post any concerns in the Joy of Satan e-groups and forums. I apologize for not having updated this section of the JoS website. Please understand, we are small staffed, the Gods of Hell keep heaping more work onto us, as things are in the critical stage and urgent. We also have plenty of daily chores and such to tend to. No one who is truly dedicated to Satan has much free time.

Back to Hell's Army 666

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<http://hailtosatansvictory666.angelfire.com/Message-From-Satan.html>

15 captures

23 Jan 2015 - 26 Jan 2021

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2014 2015 2021

About this capture

Spiritual Warfare Message from Satan

There is a positive and negative side to all things to keep them in balance -- to keep the Universe going. There are awful and terrible things that must happen,

destructive deathly things, and there are good and miraculous things that must happen full of life and creative construction. It seems this would come to each randomly and it seems thus it should continue this way for eternity. This is not true. And this is the essence of Who I Am.

The world is to evolve out of this. There is always another way to do a thing. That way is far away. But it is still a possible way. Destruction and terror will not always be the other way. But until the time comes when destruction and terror are removed the world you must work how the world works. Until that time, that will come in time, this is Me -- a Perfect Balance. This is necessary. Destruction and creation.

Since the time is not yet, and you are in the time that is not yet, destruction and creation are in your hands as they are Mine. Do not be afraid to do these things. Until the time comes where these things have found more peaceable means you must keep the earth in balance. Do not be afraid to destroy. Do not be afraid to create. LISTEN to Me. Create with all of your being. Destroy with all of your being. You will not be more created by creating any more than you will be destroyed by destroying. Are you more created now? Are you here or are you destroyed? You are here. You will be here as long as I am here and that is forever. Listen to what I tell you. If I tell you to create -- do it. And do it with perfection and pleasure. And if I tell you to destroy, do it. Do not hesitate. Destroy with all of your might and pleasure; yes, I tell you to delight in what you have destroyed.
-Satan/Lucifer

Dictated, from Him personally- 4/28/05

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http://hailtosatansvictory666.angelfire.com/Concerning_Spiritual_Warfare.html

15 captures

23 Jan 2015 - 26 Feb 2016

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26

2014 2015 2016

About this capture

Concerning Spiritual Warfare

[Concerning those who only care about themselves and see Satanism as a religion only for the self and disregard Satan]

"They are of no importance to me." -Satan

I have read articles where the author presented some grandiose ideas about joining Hell's Army after death; being "ferried across the River Styx and joining the forces of Hell on the other side." This is not the way it is. The fight is in the here and now and takes place upon battleground Earth. Satan spoke to me at length on the Eve of Beltane 4/30/05 concerning this. All souls that were residing in Hell in spirit form have all been reincarnated recently and will be joining the ranks of Hell here on Earth. This is total fucking war!

For centuries, xians have been relentlessly attacking us and continue to do it to this day. We are persecuted to where we are unable to openly have our own places of Satanic worship in public. We often have to conceal our beliefs and practices from others in order to keep our jobs, avoid major confrontations with our families and to avoid persecution and harassment. Places where we can purchase black candles and other Satanic items are becoming more and more scarce and access to Satanic books of prayer and inspiration are impossible to obtain in the mainstream stores that are flooded with xian filth. We have been turning the cheek for far too long. It is high time we begin to fight back aggressively and with a vengeance. The burning days are over and we have the psychic power.

Fundamentalist xians continually brag about "binding Satan" "binding and cursing Demons" and so forth. They all talk the talk. It is time we show them what *real* binding and cursing is. The burning days are over with and there are no laws against spiritual cursing and other works of psychic retaliation. What you do using the powers of your mind in the privacy of your ritual chamber in or out of doors is legal and free.

Satan wants the enemy completely drained of their massive vortex of psychic energy and destroyed.

Satan has asked every dedicated Satanist to participate in spiritual warfare. We must work together as a team and like a battering ram, relentlessly attacking the enemy through psychic means. Everyone can do at least one ritual or hook up an energy line and/or direct destructive energy towards the enemy. Many of you who are truly dedicated and able may want to perform a ritual to Satan dedicating your services as a warrior and making a commitment to carry out regular works of psychic destruction against the enemy. Covens can do this as well and the more people involved- the more

power.

It is important to work in silence and secrecy here. Steel your heart and steel your mind. As the images of the Egyptian Gods have shown us with their arms crossed over their chests- the heart and human emotions are vulnerable to manipulation. The enemy exploits this. This is why the nazarene is usually shown with his arms open. This is to exploit human emotions. We must never forget the Inquisition and what was done to millions of innocent human beings under xian rule.

No human being is of more importance to Satan than a warrior is. Satan will reward you profusely as he has with me. Now is the time and Satan is asking each and every one of you to join in the fight and bring the enemy down to their knees and completely destroy them through psychic means. Power meditation is a gift from Satan. It has changed many of our lives for the better. It is time each and every one of us gives something back in gratitude. The more you do for Satan, the more Satan will do for you. Each warrior will receive special recognition and outstanding rank in Hell.

As for those who have this complacent "live and let live" attitude and prefer to ignore the ever advancing xian problem that curses and blasphemes our God, works to enact laws that are forever taking away our rights and is incessantly fighting against us- these people don't even deserve to be called Satanists. One only needs to type in "spiritual warfare" and "Satan" together in any search engine to pull up thousands of militant xian websites that prove how they are relentlessly attacking us. So far, most Satanists have turned the other cheek. This needs to be corrected.

Back to Hell's Army 666

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http://hailtosatansvictory666.angelfire.com/Spiritual_Warfare_Training.html

14 captures

22 Jan 2015 - 26 Jan 2021

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2014 2015 2021

About this capture

Spiritual Warfare Training Program for Satanists

As for techniques- who and how to psychically attack- ask for guidance from Satan and his Demons. They will lead you to what you need to know. Just be open.

This is a simple step-by-step program, that if followed consistently, will produce results within six months. Remember, the six month time period is a major step upward and is a preparation for the higher levels of ability. When you can focus completely and clearly for five minutes, you have reached a competent level. You can work more on these than the minimum in the lessons given. You can do these as often as you wish to advance at a faster rate, but it is very important to stick with this program.

I suggest you keep a black book or journal and record your strengths and weaknesses, any notable experiences or impressions or anything you feel is important. Ask yourself how the meditation felt, how you felt afterwards, the next day, any problems you might have had in doing the meditation, etc.

First Month

Second Month

Third Month

Fourth Month

It is important to follow the instructions for each day and only do the meditations given.

By following this program one can obtain an advanced level of mind power within a six month period. It is very important to start at the beginning. Being able to maintain your full concentration, free of any distracting thoughts with any of the meditations for a full five minutes indicates proficiency. These meditations unfold step by step, each meditation prepares for the next level. It is very important to have a solid foundation as this will prepare one for advanced practices and realization of psychic powers.

For any questions or concerns, please post these to the e-groups.

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13 captures

22 Jan 2015 - 3 Mar 2016

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2014 2015 2016

About this capture

First Month

This phase will take one month of daily practice to complete and move to the next level.

Days One through Seven - Trance Training

A deep trance makes it possible to access the subconscious mind and to program it as we see fit. The active left side of the brain blocks out any attempts to access the passive right side where the seat of the unconscious is. This is analagous to turning off the electricity to a room or a building in order to fix the wiring. The right side of the brain

is where we can program our minds to manifest what we want in reality.

To get into a trance state takes practice. Remember, each of us is individual and some may find this easier than others. The important thing is to be persistent and patient with yourself. Persistence and consistency are everything here.

Performing breathing exercises before trance is highly recommended, as this will naturally calm the nervous system.

1. Sit comfortably. Do not lie down because you might fall asleep.
2. Breathe in for a count of six, hold for a count of six and then exhale for a count of six. Do this breathing until you are completely relaxed. Ideally, you should no longer be able to feel your body.
3. Imagine you are climbing down a ladder in the dark. Don't visualize a ladder; just imagine you can feel yourself doing it. On the exhale, feel yourself climbing a step or two down the ladder. On the inhale, feel yourself holding still on the ladder.
4. Now, let go of the ladder and free fall backwards. If you get dizzy or disoriented, just bring your attention to the front of your body and this will stop. This mental falling effect, when combined with deep relaxation and mental calmness, will cause you to enter the trance state.

What is needed is a mental falling effect inside your mind. This changes the level of brain wave activity from the awake level (Beta) to the asleep level (Alpha) or the deep sleep level (Theta). Once your level of brain wave activity reaches Alpha you will enter a trance. Once you get the heavy feeling, stop the mental falling exercise. If you don't like the ladder, imagine you are in a lift [elevator], feel yourself falling on the exhale and holding on the inhale. Or, Imagine you are a feather, feel yourself floating down on the exhale and holding still on the inhale. You need a mental falling effect to lower your level of brain wave activity.

5. Keep doing this for as long as it takes. The time it takes to enter trance will vary, depending on your experience with deep relaxation and mental calmness.

A trance feels like: Everything gets quieter and you feel like you are in a much bigger place. There is a very slight humming feeling in your body. Everything feels different. It feels a bit like putting a cardboard box over your head in the dark, you can feel the atmosphere change. It's like everything goes fuzzy or slightly blurred. Any sharp noises, while in trance are painful.

6. To bring yourself out of the trance:

Concentrate on moving your fingers or toes. Once you can move a finger or toe, flex your hands, move your arms, shake your head, i.e., reanimate your body; and get up and walk around for a few minutes.

What this exercise does:

In order to advance in psychic power, we must train our minds. When we are in a trance state, our brain waves slow down considerably. There are two sides to the brain- the left logical/intellectual masculine side and the right creative/intuitive feminine side. The right side is the seat of the subconscious. This is the area of the mind that is open to suggestion and programming and the seat of our astral power. When the left side of our brain is active in thinking, the right side cannot be accessed. Trance states shut off the left side so we can access and program the right side (subconscious).

It takes training to be able to induce a deep trance state. Deep trance states are not always necessary, but for specific workings, they are very important. Once we train our minds to go deeper and deeper into a trance, this becomes easier and easier and takes less and less time as we become adept. The mind is like a muscle and for most people, this exercise will be an introduction to a part of the mind that has never even been accessed before.

It is **very** important to never be startled out of a trance state, especially a deep one, so make sure you are in a room or area where you are left alone and the phone is turned off. Being startled and pulled out of a trance the wrong way can be extremely painful and the pain can last for days, especially if you are doing energy work in this state.

It is normal when in a trance state for any sounds to be very painful. This is because in this state, our senses are extremely heightened.

An adept can place themselves in a deep trance within seconds at will. In closing, it is not necessary to always go into a deep trance to work with your mind. The trance state is used to train your mind. With very important or difficult workings, a deep trance is often necessary.

Days Eight through Nine - Candle Exercise

1. Light a candle and stare at the flame for 2 minutes. Make sure your attention does not wander.

2. Close your eyes and place your hands in relaxed cupped position, palms over your eyes and concentrate on the imprint of the flame in the darkness. The image will tend to move across your area of vision. Keep looking for it and bring it back and keep concentrating on it for four minutes.

3. Relax and empty your thoughts and tune into your breathing for a few minutes, concentrating only on each breath

What this exercise does:

This exercise prepares the mind for one-pointed concentration, which is so important to any psychic/astral workings. With the average person, thoughts are scattered and dissipate into nothing. With the trained mind that can concentrate intensely, the thoughts are single-pointed and focused like a laser and have power. 100% concentration makes the difference in astral workings. One's will is also developed with this exercise as a powerful will does not give into distraction. Do not become frustrated or impatient with yourself. It is normal for thoughts to creep in to distract you in the beginning. Total concentration takes time and is one of the most difficult aspects of training the mind.

Days Ten through Twenty-Four - Visualization Exercises

If you have access to a printer, print these images out:

Image 1

Image 2

Image 3

Image 4

The above image of Satan's Sigil was used extensively in many 1920's - 30's European Satanic Lodges.

Days 10, 11 and 12

Sit comfortably and place the Image 1 in front of you. Relax and fix your gaze upon this image for 3-4 minutes. Concentrate on the image and do not let your mind wander. If your mind wanders, just bring it back to the image.

Close your eyes and visualize the image. The image may fade in and out or move around, just keep bringing it back. Do this for 3-4 minutes.

Days 13, 14 and 15

Repeat the above with Image 2

Days 16, 17 and 18
Repeat the above with Image 3

Days 19, 20 and 21
Repeat the above with Image 4

Days 22, 23 and 24
Repeat the above with Image 5

What these exercises do:

Visualization exercises build and empower our astral vision. Visualization is necessary in nearly all spellworking. With intense visualization, we direct energy into specific action in the material world. Nearly invention in the material world is preceeded by an idea. The idea is then focused upon and then put into concrete action. It is the same with energy. During a ritual or mind working, energy is raised. This energy must then be focused and applied or it just remains energy. Focused clear and intense visualization directs the energy. When one can focus uninterrupted and hold the vision of an object of choice in the mind for five minutes, one is adept at visualization.

Days Twenty-five and Twenty-six - Sense Meditation

1. Place Image 1 in front of you. Relax and calm your mind.
2. Gaze at the image for 2 minutes.
3. Now instead of visualizing the image with your eyes closed, visualize the image with your eyes open for 2 minutes. Your attention should be fixed upon the image to where you do not observe anything else in your environment.
4. Now close your eyes and visualize the image for 3-4 minutes.

What this exercise does:

This exercise further strengthens your astral vision while working on your concentration as your eyes are open. This further opens, trains and develops dormant areas of the mind and empowers them.

Days Twenty-seven through Thirty-one - Sense Training

1. Sit comfortably, close your eyes and relax your mind.
2. Choose a sound such as a clock ticking or a bell ringing or any other simple sound and focus on hearing this sound in your mind for 2 minutes. Do not see any images in your mind with this exercise- use only hearing.

3. Choose a material such as velvet or carpeting or whatever and meditate on feeling this for 2 minutes.
4. Choose an odor such as roses or a specific incense scent- again, whatever and focus on this for 2 minutes.
5. Choose a taste like salt or sugar, honey; the taste should be of something strong to start with and focus on this taste for 2 minutes.

What this exercise does:

This exercise develops the astral senses. By performing this exercise regularly, you will empower and strengthen your astral sense of hearing, touch, taste and smell.

SECOND MONTH

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http://www.angelfire.com/empire/serpentis666/Foundation_Meditation.html

118 captures

29 May 2009 - 18 Jul 2025

Nov DEC Feb

20

2014 2015 2017

[About this capture](#)

The Breath:

The Basis of Magick, Energy Manipulation, and Mind Power

Sit in a comfortable chair or lie down on a comfortable spot and relax.

Imagine and will, with each inhale, not only your lungs are breathing, inhaling air, but also your whole body is breathing in energy. You inhale with your entire body. The breath acts as a focus for absorbing energy.

Know that along with your lungs, each single inch of your body simultaneously absorbs energy. Like a dry sponge when dipped into water absorbs, your body should absorb energy with each inhalation.

Since everyone is individual, how each of us feels the energy will be different in some respects.

To reverse this, exhale energy out. This can make you tired and shouldn't be done regularly other than to get a grip on how to do it.

Exhaling energy is for empowering talismans, charging sigils, healing- anything, and everything when you want to put energy into something or to direct it.

Energy can also be inhaled and absorbed and then directed to a specific area of your body for healing.

In a very short time, you should be able to feel the energy when you breathe it in. As you advance, you will be able to see it without trying to visualize it.

Feeling in this exercise is most important, especially when you are new. Do not try to see the energy as this can be a distraction. Just get a feel for it.

This exercise is the most important for working with your mind and manipulating energy, which is the foundation of all magick.

As you advance, you can use this technique of energy absorption to absorb energy from the Sun and from just about anything you choose.

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http://hailtosatansvictory666.angelfire.com/Second_Month.html

8 captures

23 Jan 2015 - 7 Sep 2015

Jun SEP Oct

07

2014 2015 2016

About this capture

Second Month

PLEASE NOTE: It is NOT necessary to perform the MUDRAS [hand positions]. THIS IS OPTIONAL.

Days 1 - 4 - Opening the Third Eye

With the above exercise, you will be opening your third eye, if you are new. If you have already opened your third eye, then go here. When you are finished with the meditation, look up with your eyes closed at your third eye in the middle of your forehead and concentrate on it for several minutes.

Day 5 - Opening the Crown Chakra

If you have already opened your crown chakra, then do this meditation instead.

Day 6 - Opening the the Throat Chakra

If you have already opened your throat chakra, then meditate on this chakra and do chakra breathing with vibrant sky blue energy through your throat. [Click Here](#)

Day 7 Opening the the Heart Chakra

If you have already opened your heart chakra, then meditate on this chakra and do chakra breathing with vibrant green energy through your heart. [Click Here](#)

Day 8 - Opening the Solar 666 Chakra

If you have already opened your solar chakra, then meditate on this chakra and do

chakra breathing with vibrant yellow energy through your solar chakra. [Click Here](#)

Day 9 - Opening the the Sacral Chakra

If you have already opened your sacral chakra, then meditate on this chakra and do chakra breathing with vibrant orange energy through your sacral chakra. [Click Here](#)

Day 10 - Opening the the Base Chakra

If you have already opened your base chakra, then meditate on this chakra and do chakra breathing with vibrant red energy through your base. Then visualize this in a stream of red energy ascending up your spine and out of your crown chakra. Do this only for several minutes, no more than ten. [Click Here](#)

Days 11 - 15 - Opening the Hand Chakras

Even if you have already opened your hand chakras, use this meditation time to direct energy through them. This is important for the program that follows.

Days 16 - 24 - Foundation Meditation

The above meditation is the most important meditation anyone can do outside of opening the chakras. Work on this with your full attention. If you are in the process of healing your aura and not ready to expand it, focus on the energy brightening inside of you only and do not expand your aura. This is every bit as effective.

Day 25 - Opening the Feet Chakras

If you have already opened your feet chakras, then stand and breathe energy through them and connect with the earth. Do this for seven full breaths and then spend a few minutes feeling and meditating on the energy.

Day 26 - Opening the 8th and 9th Chakras

If you have already opened the 8th and 9th chakras, then breathe energy into them, visualizing them lighting up with the energy into a brilliant gold and shining like the sun. Do this for several breaths, feel and meditate on the energy.

Day 27 - Opening Clairvoyance Points

If you have already opened these, then breathe through them, lighting them up with energy.

Day 28 - Opening Clairaudience Points

If you have already opened these, then breathe through them, lighting them up with energy.

Day 29 - Chakra Spinning

Days 30 and 31 - Full Meditation

THIRD MONTH

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07

2014 2015 2016

[About this capture](#)

Second Month

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Days 30 and 31 - Full Meditation

THIRD MONTH

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http://www.angelfire.com/empire/serpentis666/Opening_The_Third_Eye.html

112 captures

1 Aug 2009 - 11 Aug 2025

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07

2014 2015 2016

About this capture

Opening the Third Eye

This exercise is done with a specific tone and chant. You need to do this exercise for 4 days in a row. Regular meditation on the third eye should follow to completely open it up and establish an energy uptake. This exercise only gets it going. Further work is needed and must be consistent to reap maximum results.

Note: Steps 1 and 2 are optional. Steps 3-7 are necessary.

1. Sit with your back straight.
2. Place your hands in the position as shown in the photo. Your for people who are right handed, your right hand should make a fist around your left index finger; for people who are left-handed, your left hand should make a fist around your right index finger. The thumbnail should press on the side of the finger as shown, at the spot where the cuticle ends.

When you feel a very faint electrical shock, you will know you have the correct spot. Don't get discouraged if you cannot find it. It should be apparent in those who have naturally stronger auras. What this does is redirect the flow of energy to the third eye.

This mudra can be used at any time during regular meditation on the third eye. Keep this position throughout the meditation.

***NOTE: THIS HAND POSITION IS OPTIONAL. THE REST OF THE STEPS 3 - 7 ARE NECESSARY**

3. Breathe in through your nose and on the exhale vibrate "Thoth." Thoth is the Moon God and the ruler of the 6th chakra and third eye is the moon. Release your breath slowly through your mouth and vibrate:
TH-TH-TH-TH-OH-OH-OH-TH-TH-TH in one long exhale (vibrate the sound one time per exhale, as with the Yogic "humming breath").

Now this is important. Keep the TH and OH sounding at the same time. You should be making the TH sound all throughout the exhale.

Your tongue will be vibrating between your teeth. It may take a few seconds to adjust this to where you feel it in the middle of your forehead (3rd eye), don't worry, just keep on going.

Try to get it to the correct vibration where you can feel it in your forehead. This can take some experimenting. Just do the best you can. You may have to try as many as ten to fifteen times or more to get it right.

4. Do the above 4 times in a row and then relax.

5. Now, align your third eye correctly by visualizing it point end facing inside as illustrated at left. The color of the third eye is brilliant white, like a miniature sun.

6. It is very important the above exercise be done for FOUR consecutive days, preferably 24 hours apart. Then it is a done deal and you will have performed the initial step of opening and activating your third eye.

7. After you are finished, it is important to meditate on your third eye to get the energy flowing, this way it will fully open.

Just close your eyes and "look" at the 3rd eye in the middle of your forehead. It is important to relax and not to strain your eye muscles, even though your eyes are closed. At first, there is usually just blackness depending on how active your 3rd eye is, then possibly swirling colors and shapes like a kaleidoscope. Like scrying into a mirror, the colors and shapes will give way to images when you do the meditation long enough and regularly. Remember to keep your gaze soft and relaxed. Feeling pressure here or a knot is normal after the above exercise is completed. This usually diminishes in time.

WHAT YOU CAN EXPECT:

1. One of the first experiences is a headache or pressure in the center of the forehead. This sensation may also feel like it is originating from within, usually an inch or more beneath the surface of the forehead as it affects the sixth chakra. This is a positive indication the pineal gland is awakening and beginning to function in a healthy manner. You may also find you can feel this ache or pressure whenever you focus your attention on your third eye or meditate on your third eye. This is perfectly normal and eases with time.

*Some people can experience a migraine lasting several hours. The severity of the side effects will depend on how atrophied your pineal gland is to begin with.

About the Third Eye

Artwork: "Female Head [La Scapigliata]" by Leonardo da Vinci, 1508

BACK TO OPENING THE SOUL

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99 captures

2 Aug 2009 - 23 Mar 2025

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06

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About this capture

The Third Eye

The 3rd Eye is directly related to the 6th chakra and the pineal gland. It is located on the middle of the forehead above the brows and along with the 6th chakra that sets in back of the third eye and the pineal gland; it is the psychic sight of the soul.

In the average person, the pineal gland is atrophied and dormant. Because of centuries of humanity being cut off from practicing power meditation where energy is circulated like blood where it is needed, many areas of the human soul have ceased to function. This is another sad result of Christianity.

The third eye contains the last of the three knots. Once this knot is open and energy flows through, the crown chakra is easy to open. The third eye contains the astral sight. Through the third eye, astral images are transferred to the brain. The third eye is also

important in telepathy and influencing others. I have found in willing others, thought energy should strongly be directed to the other person's third eye, even though this cannot be seen. The third eye is receptive to energy directed at it.

The third eye, along with the sixth chakra, controls the eyesight, the sinuses and the skin. It is with the third eye that we can see auras, do scrying and see energy. The pineal gland and the sixth chakra are behind the third eye.

The third eye is the front of the 6th chakra. The 6th chakra is where the Ida and Pingala serpents meet. When the kundalini pierces this chakra, it opens the last of the three knots. A flash of light is often experienced when this occurs. Opening the 3rd eye is a major step in consciousness.

About the Dagr/Dagaz Rune and its connection with the 6th chakra and the 3rd eye:

The Dagr/Dagaz Rune corresponds with the World trump of the Tarot. The World means completion. When we pierce through the 6th chakra, the 7th is effortless. This is the uniting of the Ida and the pingala. Dagaz is also the rune of the moon and the moon represents the 6th chakra and the 3rd eye. Dagr/Dagaz is the rune of completion. "This rune can be compared to the spiritual philosopher's stone. In sexual alchemy, Dagaz is the moment of orgasm in which the goal of the working is made real. It is useful in all workings of an 'alchemical' type, whether they be practical or solely concerned with consciousness."¹

Opening the Third Eye

Artwork: "Female Head" by Lenardo, 1508

¹ Teutonic Magic by Kveldulf Gundarsson

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3 Dec 2011 - 17 Jun 2025

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15

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About this capture

Meditation from Satan

This is the most blissful meditation I have ever done; it was a gift to me from Father Satan. This meditation stimulates the crown chakra and the pineal gland and it is a most beautiful natural high that lasts long after the meditation is performed.

Begin by "breathing" into your third eye. Do this several times in and out. (See the Foundation Meditation for how to do this if you are unfamiliar).

Inhale into your third eye deeply, all the way back into your 6th chakra. (The 6th chakra is behind the third eye and is located about half way from your third eye and the rear of your head).

Hold the inhale for a count of five. (You can hold longer if you are experienced in power breathing).

Now slowly exhale and when you exhale, visualize the energy from your inhale as bright light and flood the top part of your head with it. (Your brain area).

Do this for five to ten times. When you are finished, just relax and meditate on the beautiful energy. It is addicting.

HAIL SATAN!!

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118 captures
29 May 2009 - 18 Jul 2025
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18
2014 2015 2016

About this capture

The Breath:

The Basis of Magick, Energy Manipulation, and Mind Power

Sit in a comfortable chair or lie down on a comfortable spot and relax.

Imagine and will, with each inhale, not only your lungs are breathing, inhaling air, but also your whole body is breathing in energy. You inhale with your entire body. The breath acts as a focus for absorbing energy.

Know that along with your lungs, each single inch of your body simultaneously absorbs energy. Like a dry sponge when dipped into water absorbs, your body should absorb energy with each inhalation.

Since everyone is individual, how each of us feels the energy will be different in some respects.

To reverse this, exhale energy out. This can make you tired and shouldn't be done regularly other than to get a grip on how to do it.

Exhaling energy is for empowering talismans, charging sigils, healing- anything, and everything when you want to put energy into something or to direct it.

Energy can also be inhaled and absorbed and then directed to a specific area of your body for healing.

In a very short time, you should be able to feel the energy when you breathe it in. As you advance, you will be able to see it without trying to visualize it.

Feeling in this exercise is most important, especially when you are new. Do not try to see the energy as this can be a distraction. Just get a feel for it.

This exercise is the most important for working with your mind and manipulating energy, which is the foundation of all magick.

As you advance, you can use this technique of energy absorption to absorb energy from the Sun and from just about anything you choose.

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95 captures

1 Aug 2009 - 6 Nov 2024

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07

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About this capture

Opening the Crown Chakra

*Special Thanks to Azazel who worked with me on this meditation

In order for this to work properly, you must have already performed the Opening of the Third Eye.

The effects of this exercise are extremely pleasurable. A feeling of lightness should follow. Some people may feel energy or tingling inside their heads, or completely covering their heads; a slight pressure in the crown area and intense euphoria. The pleasant light feeling is what makes astral projection and astral travel easy. The bliss state can occur hours and even days later.

When done properly, this exercise will stimulate the pineal gland and crown chakra. By continually stimulating the pineal gland, it will grow and become active. The pineal gland is the psychic seat of the soul. With this revised meditation, the chant is much more powerful and effective. It is based on the Björk rune.* Opening this pathway is also very healing for drug addicts as it naturally induces extreme pleasure.

This exercise should be done only to initially open your crown chakra and stimulate your pineal gland. The vibration is very intense and effective, but produces quite a headache which can occur the following day. If your crown chakra is open, you will feel a lightness

and a sense of bliss. If you do not experience these indications after a period of 4-5 days, you can redo this exercise again as many times as needed to open your crown. After this initial exercise, there are different meditations you can do to activate your pineal gland and stimulate your crown chakra further. I will be adding these to the meditation section and also link them on this page.

1. Breathe in deeply and hold your breath for a count of 4; do this 5 times. This helps you to be relaxed, focused and enter into a trance state. Then focus all of your concentration on your 3rd eye. You should begin to feel a slight pressure sensation or awareness of your 3rd eye.

2. Now, place your hands in the position shown at left and take a deep breath as you did for the awakening one exercise and hold it for as long as comfortable- (do not push this) and release your breath vibrating b-b-b-b-b-b-b-b (vibrate with a deep, soft hum with the lips almost closed) The vibration should sound like a bee. The bee was sacred in Ancient Egypt and many other ancient cultures for this very reason. It is ok to adjust your pitch. You should focus on and feel the vibration in your third eye, then focus on your pineal gland. You should be 1/3rd the way through of your drawn out vibrating exhale and feel the vibration in your pineal gland. Then focus on your crown chakra and feel the vibration in your crown chakra and continue to extend your exhale as long as you are able to. Breathe in again, repeat this 4 times. This exercise is extremely powerful, much more powerful than the former version.

Now, VERY IMPORTANT-

Remember to concentrate on your forehead (3rd eye area), then your pineal gland and finally your crown chakra. You should regulate the exhale so it evens out. This is done for the duration of each chant.

Summary:

1. Breathe in
2. Begin to exhale, vibrating b-b-b-b-b-b-b-b
3. Concentrate on and feel the vibration in your 3rd eye
4. Concentrate on and feel the vibration in your pineal gland
5. Concentrate on and feel the vibration in your crown chakra

Repeat 3 more times for a total of 4 times.

Now align your crown chakra by visualizing it point down as illustrated at left.

The Björk rune bestows intuition, protects energy, gathers and directs the powers of the four elements, is healing and

revitalizes the life force.

Note the bee stinger on the rear
of Tutankhamen's coffin headdress.

Artwork by Baldovinetti "Portrait of a Lady in Yellow" 1400's CE

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http://www.angelfire.com/empire/serpentis666/Opening_The_Third_Eye.html

112 captures

1 Aug 2009 - 11 Aug 2025

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07

2014 2015 2016

About this capture

Opening the Third Eye

This exercise is done with a specific tone and chant. You need to do this exercise for 4 days in a row. Regular meditation on the third eye should follow to completely open it up and establish an energy uptake. This exercise only gets it going. Further work is needed and must be consistent to reap maximum results.

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1. Sit with your back straight.
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handed, your right hand should make a fist around your left index finger; for people who are left-handed, your left hand should make a fist around your right index finger. The thumbnail should press on the side of the finger as shown, at the spot where the cuticle ends.

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This mudra can be used at any time during regular meditation on the third eye. Keep this position throughout the meditation.

***NOTE: THIS HAND POSITION IS OPTIONAL. THE REST OF THE STEPS 3 - 7 ARE NECESSARY**

3. Breathe in through your nose and on the exhale vibrate "Thoth." Thoth is the Moon God and the ruler of the 6th chakra and third eye is the moon. Release your breath slowly through your mouth and vibrate:

TH-TH-TH-TH-OH-OH-OH-TH-TH-TH in one long exhale (vibrate the sound one time per exhale, as with the Yogic "humming breath").

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About the Third Eye

Artwork: "Female Head [La Scapigliata]" by Leonardo da Vinci, 1508

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73 captures

13 Oct 2011 - 21 Mar 2025

Aug SEP Mar

07

2014 2015 2016

About this capture

Pineal Meditation

This meditation expands intuitiveness and creativity and helps to open one's mind to comprehend information much easier.

Relax and go into a trance state

Inhale and visualize white-gold energy entering through your third eye into your pineal gland.

Draw the energy in with each inhale, then brighten, and expand your pineal gland with the energy with each exhale.

The first few times you do this, affirm to yourself: "I am breathing in powerful white-gold energy that is safely stimulating my pineal gland."

When you are finished, feel the energy for a few minutes and meditate on it. It should be very pleasurable.

This meditation activates and empowers the pineal gland. The pineal gland is the psychic powerhouse of the brain. White-gold is the most powerful of all of the colors. It is the color of the Sun and this is one of the reasons the original religions worshipped the Sun.

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80 captures

3 Aug 2009 - 6 Nov 2024

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About this capture

Opening the Throat Chakra

Please note: this is a very difficult hand position [mudra] unless you have very small hands. The hand positions are unnecessary and are an option. Just skip the hand position if this is in any way difficult for you. The vibration is the key here and you should be relaxed. Trying to force your hands into the mudra is a distraction. Mudras should be comfortable.

To activate the throat chakra, fold your hands together as in the photo, thumbs touching side by side- do not fold the thumbs. **This hand position is difficult. For those of you with larger hands, it can be skipped. It is best to be relaxed and not in any pain or discomfort while performing these exercises.

Take a deep breath; hold as in the other exercises for opening the soul, and then vibrate: "Nebo" until your breath is fully released.

N-N-N-N-EH-EH-EH-EH-B-B-B-B-OH-OH-OH-OH

The important thing is to feel it strongly in your throat, above the hollow. Do this 5-7 times. Remember- getting the correct tone can take some practice. The chant should vibrate your throat area. This exercise can be done once a week or more as needed.

Now align your throat chakra point down as illustrated at left.

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133 captures

14 Jun 2009 - 21 Mar 2025

Aug SEP Oct

30

2014 2015 2016

About this capture

Opening the Soul

Opening your soul will open your spiritual eyes and lead you to see the truth and obtain enlightenment. In addition, you will discover many so-called "supernatural" powers within yourself when you empower your chakras. When the chakras are correctly aligned and empowered, healing of both physical, and mental ailments will often occur miraculously.

1. Opening the Third Eye
2. Opening the Crown Chakra and Awakening the Pineal Gland
3. Opening the Throat Chakra
4. Opening the Heart Chakra
5. Opening the Solar Plexus Chakra
6. Opening the Sacral Chakra
7. Opening the Base Chakra
8. Opening the 8th and 9th Shoulder Chakras
9. Opening the 10th and 11th Chakras Temple Chakras
10. Opening the 12th and 13th Hip Chakras
11. Opening and Empowering the Hand Chakras
12. Opening the Feet Chakras
13. Opening the Sixth Chakra

13. Opening the Minor Chakras

[contains a diagram]Azazel who is a Master of Spiritual Alchemy worked with me in detail on each one of these meditations. 7/21/07, several have been revised in light of new knowledge. These meditations are extremely powerful and often, the effects can be felt hours later. It is important to follow instructions and if you are new to power meditation, to go slow. If you have already done the former meditations, it is fine to do these. Quite a few people reported little or no effects from the former meditations that were taken from books.

There are a certain number of repetitions for each exercise. If you find you are getting over stimulated, it is advised you end the exercise and back off. The exercise can be resumed at a later date while you give your nervous system time to adjust to the increased life force. It is strongly recommended to give yourself a few days or more between each exercise.

People who have problems with seizures/epilepsy, or who are on psychiatric medications should not perform any of these power meditations, with the exception of void meditation, unless given the ok by their physician. They are highly effective in opening the chakras and stimulating the kundalini. These new meditations are filled with Satanic energy. Those who have not dedicated or are outsiders should give this consideration. For dedicated Satanists, the effects should be very positive in opening and empowering the chakras and in increasing personal power.

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The meditations are performed with specific chants for each chakra. Each chant is based on the Yogic Humming Breath. With this breath, you inhale to fill your lungs and with the exhale, you vibrate the chant until you are out of breath, then you breathe in and fill your lungs as before. This breath is normally used with the throat chakra;

1. Inhale through your nose, filling your lungs
2. Exhale on one long vibration, this will draw out the exhale
3. Breathe in again and repeat.

Some of the chants/vibrations are based upon runes. Runes are based upon the constellations and are the most ancient of alphabets. They are the original form of writing and the cuneiform script was derived from them.* Many of the runes can still be seen in the cuneiform characters. The runes have always been an abomination to the xian church, more so than with any other form of magick.

For the first through fourth chakras, it is necessary to apply what is known as the "Jalandhara Bandha." This is where you nod your head and press your chin firmly, but gently against your chest. This greatly facilitates the effects of the chants in the lower chakras.

Mudras [hand positions] are used as these connect certain circuits within the fingers and redirect the life force to the chakra being opened. Some of these are difficult, especially if your hands are larger. These mudras are helpful, but not necessary. If you

find any of these hand positions difficult, just leave them out.

You should focus on the chakras in the middle of your body. Extensions are along the spine and in the front of the body. Opening and empowering these are more advanced and specific meditations are given in the advanced meditation volume. Too much stimulation right away is undesirable. Everyone comes to Satanism on different levels. Those of us who empowered our souls in past lives will be much more sensitive to the meditations. This is inborn, but anyone who performs the following exercises will eventually open their chakras.

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70 captures

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About this capture

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by Azazel

To perform this meditation, you should already be experienced with the Foundation Meditation.

Relax and enter into a trance state, then, instead of breathing in energy into your entire body as with the energy meditation, breathe in energy into each one of your chakras, for seven breaths each. Seven breaths is only a guideline; you can do more or less, but it is important to keep your chakras in balance. It is important to not only breathe in the

energy, but also to visualize it.

You can breathe in white-gold energy (the most powerful) or the color energy of the chakra.

When you are finished breathing each of the chakras, breathe in energy through all of your seven chakras, front and back to meet in the middle.

After this, perform the Foundation Meditation.

Tips:

This meditation can also be done on just one chakra that is lacking in energy or that is blocked. Just apply the breathing one or more times a day. The rest of the meditation is unnecessary if you are working on a specific weak chakra.

Azazel showed me the power of the sun. Most of us are familiar with drawing down energy from the moon and other planets. The sun is hundreds of times more powerful. The energy of the sun contains all of the colors of the spectrum in their purest forms. Performing this full meditation out of doors under the sun can give you incredible energy and is also very healing. Just affirm "I am breathing in powerful white-gold (or whatever color) energy from the sun, into my _____ chakra." Repeat this several times and then visualize yourself absorbing the energy and brightening your chakras with it.

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About this capture

The Breath:

The Basis of Magick, Energy Manipulation, and Mind Power

Sit in a comfortable chair or lie down on a comfortable spot and relax.

Imagine and will, with each inhale, not only your lungs are breathing, inhaling air, but also your whole body is breathing in energy. You inhale with your entire body. The breath acts as a focus for absorbing energy.

Know that along with your lungs, each single inch of your body simultaneously absorbs energy. Like a dry sponge when dipped into water absorbs, your body should absorb energy with each inhalation.

Since everyone is individual, how each of us feels the energy will be different in some respects.

To reverse this, exhale energy out. This can make you tired and shouldn't be done regularly other than to get a grip on how to do it.

Exhaling energy is for empowering talismans, charging sigils, healing- anything, and everything when you want to put energy into something or to direct it.

Energy can also be inhaled and absorbed and then directed to a specific area of your body for healing.

In a very short time, you should be able to feel the energy when you breathe it in. As you advance, you will be able to see it without trying to visualize it.

Feeling in this exercise is most important, especially when you are new. Do not try to see the energy as this can be a distraction. Just get a feel for it.

This exercise is the most important for working with your mind and manipulating energy, which is the foundation of all magick.

As you advance, you can use this technique of energy absorption to absorb energy from the Sun and from just about anything you choose.

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http://www.angelfire.com/empire/serpentis666/Opening_Heart_Chakra.html

75 captures

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About this capture

Opening the Heart Chakra

Azazel explained the crossing of the arms completes a circuit that directly affects the heart chakra.

1. Sit comfortably, relax and go into a meditative state.
2. Cross your arms as in the example at the bottom of the page. Your hands should be touching your shoulders near your arm pits.
3. Position your hands so your thumb connects with your ring and little finger, leaving your index and middle fingers pointed straight.
4. Take a deep breath and nod your head so your chin is gently pressed into your chest. Keep your chin firmly against your chest during each exhale, only raising your head to inhale.
5. Focus your attention on your heart chakra. Exhale and vibrate "Amon"
AH-AH-AH-AH-M-M-M-UH-UH-UH-N-N-N
5. Focus your attention on your heart chakra.
6. Extend the N-N-N-N-N until you have completely exhaled. Try to adjust the tone so you feel it in the middle of your chest where your heart chakra is located.
7. Repeat eight times.
8. Visualize the image at left, where your heart chakra is and yourself engulfed in a vibrant green aura and focus your attention on feeling your heart chakra for several minutes.
Try to adjust the tone so you feel it in the middle of your chest where your heart chakra is located.

About the Heart Chakra

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15

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About this capture

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by Azazel

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You can breathe in white-gold energy (the most powerful) or the color energy of the chakra.

When you are finished breathing each of the chakras, breathe in energy through all of your seven chakras, front and back to meet in the middle.

After this, perform the Foundation Meditation.

Tips:

This meditation can also be done on just one chakra that is lacking in energy or that is blocked. Just apply the breathing one or more times a day. The rest of the meditation is unnecessary if you are working on a specific weak chakra.

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About this capture

Opening the Solar Plexus Chakra

Please note: The hand positions are unnecessary and are an option. Just skip the hand position if this is in any way difficult for you. The vibration is the key here and you should be relaxed. Trying to force your hands into the mudra is a distraction. Mudras should be comfortable.

1. Sit in a comfortable position with your spine straight.
2. Relax and go into a meditative state.
3. Place your hands in the solar mudra illustrated at left. [This step is optional]
4. Inhale fully and drop your chin to your chest. Keep your chin gently, but firmly pressed against your chest throughout the entire exhale, only raising your head during the inhale.
5. Vibrate "RA"
R-R-R-R-AH-AH-AH-AH-AH
until you are out of breath, concentrating on your solar plexus chakra. Adjust the vibration of the chant so you can feel it in your solar plexus chakra.
6. Repeat 5 times.
7. Now, align your solar chakra point facing down as illustrated at left, by visualizing it. The color of the solar chakra is bright gold.

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About this capture

Opening the Sacral Chakra

1. Fold your hands. DO NOT fold your thumbs, place them side by side and keep your palms together.

2. Inhale and fill your lungs.

3. Drop your chin to your chest.

4. Contract your anus.

5. Exhale and chant I-I-N-N-N-N-G-G-G-G-G-G-G-G-G (rhymes with the English word "Thing.") and concentrate on your second sacral chakra.

6. Align your chakra point facing upwards as illustrated at left.

Repeat the above eight times. When you are finished, visualize yourself in an orange aura for a few minutes while focusing on feeling your sacral chakra.

The "Ing" Rune illustrated at left, represents the creative life force ruled by this chakra. The magickal qualities of the Ing Rune are its use in sex magick and fertility. The sacral chakra is the sexual chakra.

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About this capture

Opening the Base Chakra

To open the base chakra, place your hands in the position shown in the photo, like the sign of the horns. Your finger pads should be touching and your thumbs should be touching side by side down to the fleshy part known in palmistry as the "Mount of Venus." This mudra produces a heat sensation in the hands and stimulates the base chakra. Don't worry if you cannot feel the heat sensation as this takes sensitivity.

Breathe in and fill your lungs, but not to discomfort and with the exhale, make the s-s-s-s-s-s-s hissing sound. The Sigel Rune symbolizes the Satanic Lightening Bolt which is a manifestation of the kundalini serpent and also the creation; the spark of life. Kundalini is like lightening.

While exhaling with the hissing sound, try to imagine/feel your base chakra as very hot and visualize it about the size of a pea, opening and expanding into a vortex. Spin this vortex. Continue visualizing your chakra lighting up into red/gold and expanding with a bright white/gold fire, about the size of a silver dollar coin in diameter and imagine the feeling of it growing hotter as it gets brighter.

The hissing breath should be done seven times.

Align your base chakra point facing upwards as you did with your sacral chakra.

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About this capture

Opening the Hand Chakras

What this exercise does, when done consistently is to establish an energy circuit within the hand chakras. This energy can be used for healing, opening other chakras, applying energy or as with Dim Mak, the "death touch." It also helps with telekinesis (moving objects with one's mind and pyrokinesis (setting objects on fire using the powers of the mind and aura). In order to advance with these gifts, a powerful aura is needed to act on the auras of objects.

This exercise should be done at least once a day to get your energy flowing freely through your hand chakras.

Sit comfortably and relax. Try to go into a trance as the deeper the trance and level of concentration, the better the results, especially when beginning this exercise. After an energy current within the hand chakras is open and flowing, this can be done anywhere at will.

Put your hands facing each other, fingertips almost touching and relaxed. (Your fingers can be slightly bent as in the illustration).

With the pad of your thumb, press into the palm of each of your hands, right in the hollow part.

Now, focus intently upon your hands, especially your palms. Feel the area you pressed in with your thumb.

Keep focusing all of your concentration and begin to feel a warm glow and energy between your palms.

Begin to move your hands an inch or two apart slowly and back again to where your fingertips are almost touching. Try to feel the energy between the palms of your hands. The more you practice and the stronger your energy becomes, keep moving your hands in and out, further and further apart until you can feel your energy as far apart as two or more feet.

Now, visualize a ball of white hot fire like the sun as in the picture above. Later on, you can use colors. Feel the heat and energy from this ball of fire between your hands. This may feel as a tingling or throbbing. For some people, it may even feel cold. The important thing is to get this energy flowing and to *feel* it.

Now let your arms hang down and relax. Focus on energy flowing down your arms into your hands. This may feel tingly and your lower arms and hands may feel pumped. This is a sign the energy is flowing. Now repeat steps 5-7 above.

Do the above exercise 4 times.

This exercise should be done every day for as long as it takes to really open your hand chakras and establish a permanent flow of energy. With the proper practice, you should be able to feel powerful energy between your hands when your hands are more than a foot apart.

After you have accomplished a strong energy field in your hands, practice extending this energy to your fingertips to open your fingertip chakras.

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About this capture

Opening the Soul

Opening your soul will open your spiritual eyes and lead you to see the truth and obtain enlightenment. In addition, you will discover many so-called "supernatural" powers within yourself when you empower your chakras. When the chakras are correctly aligned and empowered, healing of both physical, and mental ailments will often occur miraculously.

1. Opening the Third Eye

2. Opening the Crown Chakra and Awakening the Pineal Gland

3. Opening the Throat Chakra

4. Opening the Heart Chakra

5. Opening the Solar Plexus Chakra

6. Opening the Sacral Chakra

7. Opening the Base Chakra

8. Opening the 8th and 9th Shoulder Chakras

9. Opening the 10th and 11th Chakras Temple Chakras

10. Opening the 12th and 13th Hip Chakras

11. Opening and Empowering the Hand Chakras

12. Opening the Feet Chakras

13. Opening the Sixth Chakra

13. Opening the Minor Chakras

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About this capture

Opening the Feet Chakras

This exercise is done standing. Relax and "breathe" in energy through the bottoms of your feet, mainly your heels. The feet chakras tie directly into the base chakra and sacral chakra. This may result in stimulating your sex organs as well as the feet are tied to orgasm.

Continue drawing the energy up through your feet into your base chakra and up your spine and out your crown. Continue breathing the energy in for a few minutes.

The feet chakras are very important for being able to draw in energy. This drawing in of energy is important for healing yourself, healing others and spellworking.

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About this capture

Opening the Shoulder Chakras

Opening the shoulder chakras will further align the soul and open energy pathways to the palm chakras, greatly empowering them. In addition, the shoulder chakras contain the wings of the soul. For more information, concerning the wings of the soul, please [click here](#).

For those of you who are not Satanists- NEVER FORGET- THIS KNOWLEDGE CAME FROM THE POWERS OF HELL!! THIS KNOWLEDGE IS FROM SATAN!!

To open your shoulder chakras:

1. visualize them as in the illustration at left.
2. Focus a white-gold brilliant light on them, inhale, and on the exhale, vibrate Z-Z-Z-Z-Z-Z-Z-Z, while focusing the sound into them.
3. Do this nine times.

A feeling of aching, or pressure is a positive sign you were successful in opening them. This feeling can extend to your arms and can feel sort of like they are falling asleep.

Now, align your chakras:

1. Begin with the base chakra and turn the cone so the point is upwards.
2. Do the same with the sacral chakra.
3. Now focus on your solar plexus chakra and align it point down.
4. Focus your attention on your crown chakra and turn the point down.
5. Do the same with your sixth and throat chakras.
6. Now, focus on your heart chakra and visualize two points coming together and intersecting as shown in the illustration directly below:
7. Finish by again focusing on your shoulder chakras and visualize them pointing inward.

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About this capture

Wings of the Soul

All souls have wings, even those of animals. When we freed the Demons in 2002-03, they all bolted their wings, indicating their power was restored to them. Wings indicate the soul's power and are of the shoulder chakras. The ancient symbol of the Caduceus shown above is used by the American Medical Association and also the single serpent Caduceus is used for veterinary medicine.

Learning to move these wings and control them is a part of advancing the soul. When we advance in meditation, they will appear to us, often unexpectedly. When the wings of the soul appear, this indicates spiritual power and liberation of the soul.

Wings of the Soul Meditation by En Haradren Amlug

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http://www.angelfire.com/empire/serpentis666/Wings_Meditation.html

70 captures

20 Oct 2010 - 10 Sep 2021

Aug SEP Oct

16

2014 2015 2016

About this capture

Wings of the Soul Meditation
by
En Haradren Amlug

Here is a simple, yet effective, meditation I came up with to empower and strengthen your wings. This meditation came from me, but was suggested to me by Anubis. Satan and Enlil have suggested that I write it to share.

1. Calm your mind and get into a meditative state.
2. Visualize your wings and feel them and your energy flowing through them.
3. Inhale for a count you are comfortable with. On the inhale, hold your wings down by your back, this should be their relaxed position and cause no strain.
4. Hold your breath and as you do this, flap your wings slowly, just simply moving them back and forth. Do this 3-5 times for beginners.

NOTE – When first starting on working on your wings, they won't be as strong and therefore won't move as fast. I recommend starting with about 3 then working your way up to as many as you can whilst holding your breath without strain. You shouldn't hold for more than 10 counts for advanced meditators, as it is not necessary to hold for longer.

5. On the exhale, stretch your wings as high and far out as you can and hold this for the entire exhale. At the end let your wings drop to the relaxed first position.

This is one round. Five rounds is ample for one sitting. If you are feeling some strain, either lessen the round or the flaps. You should not push yourself and overwork them.

You may feel some tension in the back muscles and after doing this for a while, feel them moving the energy around you.

Thanks to Anubis, Enlil and Satan for guidance, help and inspiration to write and create this.

Image 1

Image 2

Hail Satan!

Hail Anubis!
Hail Enlil!
Praise the True Gods of Old!

-En Haradren Amlug

http://www.angelfire.com/empire/serpentis666/Clairvoyance_Points.html

69 captures

3 Dec 2011 - 20 Oct 2022

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15

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About this capture

Meditating on Your Clairvoyance Points

Meditating on your psychic eyes will empower your astral vision. It is easy. Just close your eyes and "look" at the 3rd eye in the middle of your forehead. It is important to relax and not to strain your eye muscles, even though your eyes are closed. At first, there is usually just blackness depending on how active your 3rd eye is, then possibly swirling colors and shapes. Like scrying into a mirror, the colors and shapes will give way to images when you do the meditation long enough and regularly. Remember to keep your focus soft and relaxed.

After meditating on your 3rd eye, visualize your 3rd eye brightening and shining outward like the sun and direct this energy to each of your psychic eyes, beginning with your 1st and 2nd psychic eyes and back to your third eye and up through your 4th, 5th and 6th eye points. You can then circulate the energy up and down as a stream of brilliant light.

Another technique which is somewhat advanced is to perform the chakra breathing through each of the centers. Draw energy into either one specific center at a time or do all simultaneously with each inhale. Visualize each center lighting up and upon each exhale, expand each center slightly, like a brilliant star. If you are working on all simultaneously, it is important to visualize all of them at the same time.

*Model is an Ancient Philistine Anthropoid Coffin.

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http://www.angelfire.com/empire/serpentis666/Psychic_Centers.html

72 captures

3 Dec 2011 - 6 Feb 2023

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01

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About this capture

Opening and Meditating on Your Clairaudience Points

Meditating on your centers of clairaudience; also known as "psychic hearing" will empower your astral hearing. This is useful when communicating with Demons. Just relax and focus on each center, visualizing each one as a bright star. Spend a few minutes with each one.

To open each of these minor chakras, just focus on them and visualize them opening up like a star and getting brighter. This may have to be done for several meditation sessions before they are permanently opened. The points are the same for both sides of the head, though the illustration directly above shows only one side of the face.

You will notice changes in your awareness and psychic abilities when doing this exercise for any length of time.

As you advance, you can do "chakra breathing" where you absorb energy with each inhale and slightly expand and brighten each chakra you are focusing on, upon the exhale."

*Artwork used for illustrations:
"The Land Baby" by Hon John Collier; 19th Century

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http://www.angelfire.com/empire/serpentis666/EZ_Chakra_Spin.html

87 captures

29 May 2009 - 28 Jul 2025

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08

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About this capture

EZ Chakra Spin

This meditation only takes a few minutes, and can be done at any time when you are able to tune in and focus. It is easy to do and can take the place of a full or extended meditation for people who lack the necessary privacy and/or are short on time.

Turn your attention to the base of your spine and visualize your base chakra as a vortex [like a small pyramid]. Visualize this chakra a rich vibrant red and spin it. Keep spinning it until it spins fast and on its own. Make sure the point is facing upwards.

Work your way up through each chakra, visualizing each one and spinning it until it spins fast and on its own. Visualize each one as a spinning vortex with a powerful vibrant color-

1st- Red, point facing upwards

2nd- Orange, point facing upwards
3rd- Yellow/Gold, point facing downwards
4th- Green, this chakra is shaped like a yoni
5th- Rich sky blue, point facing downwards
6th- Indigo [Bluish-violet], point facing downwards
7th- Purple, point facing downwards

When you spin the 6th chakra, focus *behind* your 3rd eye, in the middle of your head. Many people erroneously believe the third eye to be the 6th chakra. The 3rd eye is an *extension* of the 6th chakra; not the 6th chakra.

Each of your chakras should be a powerful vibrant color. Chakras that are dark or tainted are not functioning properly. Keep spinning them and focus your visualization to restore them to their own powerful color. You might also want to clean them if this is the case.

When our chakras spin at a faster rate, this helps to protect us from misfortune and disease, opens us to the astral, and protects us astrally as well as in the physical world. Always remember, energy work must be done every day as each day builds on the day before and until a strong energy field is permanently established, short term benefits can be lost or difficult to restore.

Also, note that the soul is made of light. Each of the chakras is a wavelength of light frequency, as can be seen in a light prism, when the light of the sun is broken into the spectrum of visible colors. This is in physics. All of the so-called "occult" can be scientifically explained. When we breathe in or invoke light energy, we are empowering our soul.

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110 captures
29 May 2009 - 05 Nov 2025
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About this capture

How to Clean Your Aura

Cleaning your aura is essential for spiritual hygiene. By cleaning your aura on a daily basis, you protect yourself against psychic attacks and illnesses. A clean aura is charismatic and will encourage better relations with others. People will naturally be more considerate and grant favors to one whose aura is clean and radiating with energy. Here is where we influence people and get them to do as we wish. Negative thoughtforms used in black magick and generated from the ill will, jealousy and/or anger of others attach to one's aura and invite misfortune such as accidents, illnesses and so forth. Cleaning one's aura [as long as there are no serious problems] only takes a few minutes a day and is well worth it. When one is ill, and/or depressed, the aura is dirty and can take many meditations to clean. What is within reflects in one's aura. When there is illness, whether it has already manifested itself, or is pending, the aura will take on a dirty grayish color.

Ideally, one should clean the aura twice a day- upon awaking and before falling asleep at night. Cleaning your aura before you go to sleep is essential. The more people you come into contact with throughout the day, the more thoughtforms and energy will attach to your astral body, often resulting in problems. People's astral bodies intermingle on a daily basis. As with physical viruses and physical germs, the astral body can be vulnerable to negative energies.

TO CLEAN YOUR AURA:

1. Visualize a bright light all over yourself. Hold this for one or more minutes. It doesn't take very long.
2. Now, visualize the light even brighter and more intensified on each of your chakras, like a miniature sun.

That's all there is to it, for a short working. This exercise can alert you to any negative energy or psychic attacks and prevent them from manifesting. If you notice your aura or chakras are seriously dirty, as with illness, then repeat the full aura cleaning:

TO FULLY CLEAN YOUR AURA, recite a Satanic rosary, with the seed mantra for the Sun, while visualizing yourself engulfed in brilliant white-gold light. Focus the vibration into your entire soul. You can choose whichever mantra for the Sun you feel comfortable

working with, as both are effective:

"SURYA" SUUU-RR-YAH

or

"RAUM" RR-AHH-UUU-MMM.

[Be sure to roll your R's].

Vibration is much more effective in cleaning the aura. This can be done every day, if one so desires. Visualization alone, oftentimes, is not only very difficult in cases where one is very ill, but is not nearly as effective as also using vibration. Because the soul is made of light, the Sun contains all of the visible colors of the spectrum and in addition, light that is invisible to the naked eye, which is also an integral part of the soul. Visualizing light as bright as the Sun and reciting the solar mantra is very powerful in cleaning the soul of all negative energies.

Quite often, if there is a problem, such as illness or if there is a lot of negative energy, one will have difficulty in visualizing the light. Once enough energy builds from repeated workings, visualizing the light will become much easier. Seeing the light indicates that the working is doing its job. This is also in the case of Satanic healings. If the illness is severe and/or chronic, it may take several workings before one may be able to visualize and see the light. If this is the case, this indicates that the working should be repeated frequently, even past the point of where one appears to be fully healed. Regardless, whether one can easily "see" the light or not, one should do one's best to visualize the light, even in the most difficult of cases.

Contrary to many teachings, Satan/Lucifer is the bringer of light. Since the Demons have been liberated, their auras have drastically increased in light. Their power has increased as well. In some of the old grimoires, certain Demons have related their hopes to "return to the light." Those of us who have worked with them understand what they meant by this statement. The light is in the aura. The soul is made up of light and needs light in order to have power. Father Satan levitated in front of me one time. When he did so, his aura became extremely brilliant with light.

"Light is Power" --Lilith

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http://www.angelfire.com/empire/serpentis666/Satanic_Rosary.html

89 captures

13 Oct 2011 - 17 Jun 2025

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2014 2015 2016

About this capture

Satanic Rosary

The Satanic Rosary is an excellent and very effective means to raise power and apply energy towards your desires. The Satanic Rosary can also be used as a kabalistic meditation tool for working with vibrations, such as with Runic meditation. Just slide your fingers over the beads and you don't have to count. Your meditation can flow smoothly and thus have more power.

The Catholic Rosary was STOLEN from Tibetan Mala Beads and corrupted, as with everything else in that foul program. Tibetan Mala beads have 108 beads, as opposed to the stolen Catholic Rosary, which has half that number, at 54.

For working the rosary, each working should begin on a favorable planetary period in regards to the goal. The standard for this and this is very effective is 40 days straight. For maximum power, twice a day, during the day and at night for the 40 days. The "40 days" was stolen and corrupted into that filthy judeo/xian bible, but originated in Ancient Egypt. This has to do with numbers (Enki/Satan's number is 40) and the moon cycle. The most powerful times to do a working are at midnight, 12 noon, 6 pm and 6 am, BUT make sure the hour is supportive of the working, first and foremost as you are able to.

Research has proven that the Ancient Chaldean planetary hours are extremely accurate. I strongly encourage you to download the Chronos program from this website:
[CLICK HERE](#)

You will need to download and install version 2.0 of the Microsoft .NET Framework along with this. All of the information is available at the above website. This program is outstanding and calculates hours of the planets specific to your location. Given the results of your working, if you still have not obtained your goal after completing the 40 days, you can begin another 40 days. Skipping a day will set you back at day one. No days can be skipped. There is this thing called "karma" as most of you know. This shit is ruled by the planet Saturn and the only way to defeat it is to know it and work to overcome it. Karma will give you a beat down and keep you beat down unless you are

aware of it and are strong and persistent enough to fight against it and overcome it. This is not for the weak. Persistence, patience and hard work are required here. When past life karma kicks in, things will come up like a crisis in your life to try to break the 40 day cycle and to stop you from your meditations. What this indicates is that your meditations are working. Keep doing your daily meditation with the rosary regardless of what happens. These sorts of things usually crop up during the last 30-40 days of the meditation cycle, to try to set you at square one again and/or stop the meditation. Be prepared and aware. One must keep fighting. Only the strong survive here and attain their goals.

Energy must be applied over and over again until change is achieved. This is analagous to a chiropractor who keeps popping the spine into place until it stays where it should be.

For healing, it is important when there are chronic ailments to go way beyond the end of the symptoms, in meditating. The symptoms may stop for a time and then return if meditation is stopped. The length of time one has endured the ailment means longer times for meditations, sometimes even for months or years. Congenital problems are the worst and the most difficult to heal. these are by no means impossible. They just will require much more power and effort.

By using the Satanic Rosary, we are taking back what is ours for one, and another- blaspheming the Catholic Church. I have found this meditation tool to be excellent and that is an understatement. The vibrations flow into a rhythm and power is amplified and can be applied towards any desire.

To use the Satanic Rosary, ideally, you should be working with the Kabbalah. The TRUE Kabbalah is using vibration, for example vibrating Runes, names of Demons, Egyptian words of power, etc., to drastically raise your energy and power. This form of meditation is advanced and is extremely effective.

You can just do the vibrations for raising energy and awareness, or you can focus on a specific chakra or aspect of your soul, or you can do spell-working.

I suggest you make your own Satanic Rosary. They are easy to make. The materials are cheaply available in most stores where they have an arts and crafts section. Just purchase the beads and the cord. The Baphomet can be purchased online or at any well-stocked occult shop. I suggest leaving a bit of space on the cord, so you can slide the beads along as you do your vibration for each one. I also suggest you place an extra bead (I used square shaped beads for the extra beads) on each side of the larger one when you hit 50. That way you can feel where you are at without interrupting your trance/meditation.

To use the Satanic Rosary, here is an example- feel free to modify your own meditation to fit your individual purposes:

FOR ATTRACTING MONEY:

1. Begin with the larger bead right next to the Baphomet and state your affirmation in your mind; example: "I am attracting large amounts of free and easy money. This money is free and all mine to keep or spend as I please." Now, direct the energy, visualizing a white/gold light (this is all-purpose) on your wallet and yourself.
2. Repeat the above for the four remaining beads.
3. Your Satanic Rosary should have 108 beads, so one side of the main line should end with eight. You want to start with the side that has nine. Breathe in and on the exhale, vibrate:
F-F-F-F-F-F-E-E-E-E-E-E-E-E-H-H-H-H-H-H-H-U-U-U-U-U-U-U
4. Slide the bead back and go to the next one, breathe in and on the exhale, vibrate
F-F-F-F-F-F-E-E-E-E-E-E-E-E-H-H-H-H-H-H-H-U-U-U-U-U-U-U
5. Do this for each bead in the sets of nine. Visualize the Fehu Rune glowing with energy, every so often as you do the vibrations. (If you are vibrating the name of a Demon, then visualize His/Her Sigil in the same way.
6. When you reach the larger 10th bead, separating the sets of the smaller 9 beads, state your affirmation again and put your energy you have just raised into attracting money, as given in the example above. You can also use each 10th bead to take a few normal breaths before returning to the vibrations again.

FOR LOVE/LUST:

To bring a desired one into your life, visualize the energy you raise engulfing him/her. You can also fantasize having sexual intercourse or whatever with the one of your desire. I suggest you visualize the light (energy) engulfing both of you, during the meditation/fantasy. When you are finished, you can masturbate and direct more energy from the orgasm into him/her.

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State the affirmation for healing and then direct the energy both by feel and visualization into the afflicted part of your body. If healing a loved one, do the visualization and don't forget to clean the afflicted part before beginning the meditation.

Remember, with healing, energy must be directed along with affirmations to the afflicted part some 10-20 times a day. This can take anywhere from 1-2 minutes, but must be done as much as possible, any time you can focus, until you are completely healed. [Click Here](#) for more information about healing.

FOR BLACK MAGICK:

Use the rosary the same way, to pump negative energy into your target.

IMPORTANT!

For black magick workings, it is very important to use a separate rosary. The rosary accumulates energy and can become more and more powerful each time you use it. Obviously, contrary energies here can clash and cancel each other out.

I have used the Satanic Rosary for both attaining my desires, and for just raising my energies. Working with runes is extremely powerful and during the meditation, it is not unusual to see certain aspects of your soul and feel the energy aligning itself.

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89 captures

13 Oct 2011 - 17 Jun 2025

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102 captures

12 Oct 2011 - 15 Nov 2025

Jun SEP Oct

18

2014 2015 2016

About this capture

The Runic Kabbalah

Using the Runes

Pronouncing and Vibrating the Runes

The Runes

Using a Satanic Rosary

There is no greater blasphemy to the Catholic/Christian Church and its false "God" and company, than that of the Runes.

Speaking from experience in working magick, there is no force more effective than vibrating words and syllables of power in bringing forth manifestations into the material world.

Used with affirmations and visualizations, this is the most powerful form of magick.

"In the Beginning was the Word" - Thoth

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http://dawn666blacksun.angelfire.com/Runic_Kabalah.html

28 captures

5 Feb 2015 - 20 Nov 2017

Jun SEP Dec

08

2014 2015 2016

About this capture

About the Runic Kabalah

Few people have an understanding of what the kabalah is due to centuries of the removal of knowledge and the mass murder [on behalf of the Catholic Church] of the people who had it, namely Gentile priests and spiritual leaders.

Cutting through the Bullshit

In studying the history of many of the different known manuscripts of occult disciplines and grimoires, one will find that nearly all, if not all have been drastically altered. It appears that with every important manuscript, a Jew had to have a hand in either "deciphering" "translating" or just "helping" to put it together. For so small a number of the population, it seems this people are always relentlessly working to have control at key points. The result is the desecration of Gentile spiritual texts in order to remove magickal knowledge and strip the Gentiles of all occult powers.

The runes seem to have been an extreme threat to the Catholic Church as the penalty for using runes or even having knowledge of them was death. The Jewish tool of xianity hunted down and mass murdered Druid Priests, religious leaders and many other Gentile Pagan Mages to near extinction. Because of this, what is available regarding runic magick in the mainstream bookstores is flawed.

For example, the most important pronunciation of the runes is usually given in American English. This flaw is glaringly apparent. The runes are Germanic and Norse in origin, so why would we want to vibrate them using American English?? By the way, vibrating the runes is the most powerful and is the foundation of the True Runic Kabalah. It is obvious with the information readily available out there, that the Germanic umlauts have been omitted, along with many other guttural pronunciations, which are extremely important to correctly using the runes.

When deep in meditation and vibrating a certain rune some time ago, Satan came to me

and told me to "roll the R's fully." This takes practice for those who do not have this in their native language, but comes in time, and when one has mastered the correct vibrations; one will find the results of one's efforts in applying magick quickly forthcoming. How accurately and smoothly one performs the vibration for the specified number of times corresponding to the rune will determine the power and success of the working.

Unbeknownst to many, there is an Egyptian Kabalah, a Gothic Kabalah, a Phoenician Kabalah, and a Greek Kabalah among others. The originally Egyptian phrase: "In the Beginning was the word" was stolen from Ancient Egypt (Phony Jewish Yaweh replaces the Egyptian God Ptah), *Reference: 101 Myths of the Bible by Gary Greenburg © 2000 pages 11-13. The entire universe vibrates and through vibration, we greatly empower our soul and amplify our magick. The original alphabet is based upon the constellations. Like everything else, the Jews have tried to claim "Hebrew was the original language and alphabet" but this is NOT SO. With the necessary research using reliable secular sources and texts, one will find "Hebrew" was taken from Phoenician and other languages predating it. It also appears that Hebrew was taken from Hindi in that the letters have similarities and many of their words have their origins in Hindi. For anyone with any knowledge, we all know the bible was written to give the Jews a history and status they never had nor are they entitled to.

The runes can be traced back to Ancient Phoenician and cuneiform scripts. This is their power. Many of the correct pronunciations have unfortunately been lost due to the systematic destruction of spiritual knowledge and its replacement with Hebrew Bullshit.

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<http://dawn666blacksun.angelfire.com/Runes.html>

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Using the Runes

The Kabbalah is actually pretty straightforward when stripped of all the meaningless Jewish bullshit and alterations. Kabbalistic magick is based upon letters and numbers, in that each letter corresponds with a number. The name of the letter is vibrated with a specific focus on a chakra of choice, an aspect of the soul, the aura, a body organ (for empowering and/or healing). The basis of this is the yogic "humming breath."

Example One:

Healing Meditation-

1. Go into a trance and breathe in energy into the specific organ that needs healing. Visualize this as white-gold like the sun.
2. State your affirmation such as "I am breathing in powerful healing energy that is ridding my _____ of disease permanently, and making it strong, healthy and normal in every way. State this several times in your mind with intent with each breath.
3. Now breathe in the energy and on the exhale, vibrate the name of the rune you wish to use. Say you are using the "Uruz" rune, you would inhale the energy and ON THE EXHALE, FOCUS THE VIBRATION SO YOU CAN DIRECTLY *FEEL* IT VIBRATING IN THE ORGAN: OOOOOOO-RRRRR(roll the R)-OOOOOOO-ZZZZZZZZ.
4. The number for Uruz is two, so you would want to vibrate this rune for a number corresponding to two, such as twenty times for each session. During the meditation, visualize the Uruz rune as you can. In time, when you open your mind, this can all be simultaneously. The rune should be shining with power.

Example Two:

Empowering a chakra-

Say for example you want to empower your heart chakra, the Gebo rune rules this chakra.

1. Go into a trance and breathe in energy into your heart chakra. Visualize this as white-gold like the sun, as the sun is the esoteric ruler of the heart chakra and the center of power of the soul.
2. Vibrate the Gebo Rune and FEEL it vibrating right in your heart chakra: GGGGGG-(this is guttural and the sound is prolonged in the back of the throat, creating a powerful energy circuit)-AAAAAAAAYYYYYYYYYY-BBBBBBBBBBBB (this again is vibrated on the lips)OOOOOOHHHHHHHHHH.

The number for Gebo is seven, so you would want to vibrate this rune either seven times per meditation session or a multiple of seven.

Example Three:

Using energy to empower your aura to attract someone/something-

1. Go into a trance, feel your aura and breathe energy into it.
2. State your affirmation for example "I am breathing in powerful energy into my aura that is attracting_____ to me."

2. Vibrate whichever rune you choose that corresponds to whatever it is you wish to attract and FEEL the vibration in your aura.

Repeat for the specific number of times corresponding to the rune you are using.

Tip:

Rune vibrating takes a lot of practice and concentration. It is best to go somewhere, where you are alone and won't be disturbed, where you can vibrate aloud. I listen to music with my headphones as this helps me to focus on FEELING the vibration correctly which is so important. Use whatever works for you as we are all individuals.

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http://www.angelfire.com/empire/serpentis666/Human_Soul.html

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Aspects of the Soul

There are several different aspects that make up the human soul. The aura, the light body, the chakras, the etherial double, [the ghost that takes on the image of the physical body], and the intelligence/consciousness. The human soul is also made up of the elements fire, earth, air, water and quintessence.

In doing research, I have found major discrepancies among authors as to the specific aspects of the KA, the BA, the AKH and the SAHU- the parts of soul as defined by the Ancient Egyptians. From what I can gather, the real meaning of the Egyptian concept of the "REN" is the individual vibration of the soul. This has to do with the Egyptian Kabalah (KA BA AKH). The original Kabalah was Egyptian and the purpose was meditation upon the different aspects of the soul, both seperately and together in combinations. This is very, very advanced.

The human soul can at will be divided during meditation. This is what occurs with

deliberate astral projection or involuntary "out of the body" experiences. Just as the soul can be divided, it can be reunited at will. The soul can be merged with the soul of another person.

The aura can be expended and contracted at will. It can be programmed to attract or repel anything at will. The aura can be programmed by will to act upon the aura of another for better or worse.

Each aspect of the soul can be meditated upon separately and empowered. Each aspect can invoke and hold each of the elements. This is very advanced and can be dangerous if one does not know what one is doing.

The images below illustrate two main parts of the soul. Bear in mind, the light body is shapeless. Though both illustrations are white light, these bodies can be of any color and can change color as to moods, health, emotions and so forth. They can also be of more than one color.

The above, I write from my own direct experiences and not theory.

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http://www.angelfire.com/empire/serpentis666/Runic_Pronunciation.html

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Pronouncing and Vibrating the Runes

There are variations in the sounds that can be made for each of the letters.
Pronunciation of the umlauts are as follows:

Ä ä - Between an American English hard A, as in "Add" and short E, as in "Hen."

Ö ö - The way the the British would say the word "Fur."

Ü ü - Round your lips to say OH, but instead, say eee, as in "See."

Pronunciation of Anglo-Saxon and Gothic are as follows:

Æ - Hard American English "A" as in the pronunciation of "cat."

Þ þ - English "TH" At start or end of word, th as in "thing," in middle of word th as in "there."

C - before e, before i, after i, pronounce as CH as in "channel."

Ð ð - English "TH" At start or end of word, th as in "thing," in middle of word th as in "there."

a as in hat, sometimes "ah" as in father

e as in set

é as in pay

i as in sit

í as in seat

o as in hot

ó as in role

u as in pull

ú as in pool

y - Same as the German umlaut Ü

ý - Same as the German word für

ea: pronounced EH-ah "EH" short E, as in the American English word "let" "ah" as in father

éa: pronounced AY-ah "AY" long A, as in "hay" "ah" as in father

ei: pronounced as EH-eye (like saying the word "eye" - short E, as in the American English word "let" long I, as in the English word "Light."

eo: eh - o (short o as in hot) pronounced EH-ah "EH" short E, as in the American English word "let" "ah" as in father

éo: ay - o (short o as in hot) pronounced AY-ah "AY" long A, as in "hay" "ah" as in father

ew: oo - ua, as in "truant"

f at start or end of a word is pronounced as f.

In middle of a word it is pronounced as v.

Beside an unvoiced consonant, it is pronounced as f. (An 'unvoiced consonant' for example is the English word "knight" the k, g and h are silent.

Doubled (ff), pronounce it as f.

G in general g as in garden; before e, before i, and after i, pronounce as the letter Y as in yarn. In middle of a word, gh as in the German word "nacht."

gh: pronounced like the German "ich." This is equivalent to saying the English word "fish" but the "sh" is made with the upper back of the throat.

H: as in German "nacht" This is like the "ich" but a bit more pronounced with the back of the throat.

ie: ih - eh (short i as in sit) pronounced IH-eh; short E, as in the American English word "let"

íe: ee - eh pronounced EE-eh

ng - hard g as in finger, linger, NOT like in singer, even when at the end of a word.

S at start or end of word, pronounce as S, as in "Satan."

In middle of a word, pronounce as Z, as in Zebra

Beside an unvoiced consonant, pronounce as S, as in "Satan."

Doubled (ss)pronounce as S, as in "Satan."

SC is normally pronounced as "SH" as in the word "Shine."

Pronunciation of German is as follows (see also the umlauts above)

ch - is pronounced at the back of the throat, as in the German word "ich." This is equivalent to saying the English word "fish" but the "sh" is made with the upper back of the throat, or lower in the throat as in the German word "nacht." (No English equivalent).

R's should always be rolled.

V is pronounced F

W is pronounced V

Z - is pronounced "ts" as in "pizza"

In Kabalistic "Speech," each of the letters must be correctly vibrated. Kabalistic sounds for each of the letters are a bit different than when used in everyday normal speech.

For vibrating the Runes, use the examples above. Basic Kabalistic pronunciation of the letters not listed in the above are as follows (note, it is important to pronounce the Runes as with the dialects in the above)The following is basic kabalistic speech:

A (see examples above)

B is vibrated with the lips pursed.

C is vibrated in the back of the throat, like a hard cat's hiss.

For the letter D, follow the rules for the Gothic example above:

Ð ð - English "TH" At start or end of word, th as in "thing," in middle of word th as in "there."

E is vibrated in the back of the throat as in making the sound for the letter Y, for example "Y-E-E-E-E-E-E-E-E" while constantly vibrating the Y sound inthe throat.

F is vibrated as a light V.

G is vibrated in the back of the throat and is guttural, like softly gargling, but should be smooth and steady.

For the letter H, use the rules for German:

H h: as in German "nacht" This is like the "ich" but a bit more pronounced with the back of the throat.

To correctly vibrate the letter I, vibrate "ah" and switch to the long I to get the feel, this is also from the back of the throat.

J is vibrated either softly as in the French "Jacques" or for some words, the hard English J, but make sure you can feel the vibration.

K is vibrated, as in hacking up a spit.

L, M, N, are vibrated as in normal English.

O is vibrated as the long English "O"

P is a bit tricky. Vibrate as for the letter B, (B is vibrated with the lips pursed), while at the same time, making the vibration for the letter V

Q is the same as the letter C

R is normally rolled, but can also be the English R, as in Gothic and Old English

S at start or end of word, pronounce as S, as in "Satan."

In middle of a word, pronounce as Z, as in Zebra

Beside an unvoiced consonant, pronounce as S, as in "Satan."

Doubled (ss)pronounce as S, as in "Satan."

T is tricky. Vibrate "TH" while at the same time Z. It is between the two.

TH is Th, as in "The."

U is vibrated as in the word ooze.

V as in "Very."

W is the English W

X, same as K

Y, same as the English Y

Z, same as the English Z

Now, for example, take the rune "ÜRÜZ." To properly vibrate this rune would be as follows:

Ü-Ü-Ü-Ü-Ü-Ü-Ü-Ü-Ü-R-R-R-R-R-R-R-R-R-R-O-O-O-O-O-O-O-O-O-O-O-O-Z-Z-Z-Z-Z-Z-Z-Z-Z

The R's should be rolled and the second U pronounced as in the word ooze. Like a mantra, vibrating the runes is to be done repeatedly and should be for the number of times as is the number of the rune, or can be multiples of this number. Once you begin working with a certain rune, stay with the same number of times for each session. For example, say you are working with the ÜRÜZ rune, which is the number two and you vibrate the rune 20 times (a multiple of 2), you should always vibrate this rune 20 times for the specific working.

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Futhark/Odin

FEHU

Germanic: Fe (Fehu)

Gothic: Faihu

Norse: Fé

Anglo-Saxon: Feo, Feoh

Icelandic: Fé

Norwegian: Fe

This rune begins the Futhark alphabet and is the first of the three ættir. Characterizes the beast of burden. Slavish, stupid, slow, domesticated and mild. Cowardly. This is the sending rune used in magick. To grow, to wander to destroy

Positive aspects; white magick:

Wealth, possessions, honors, property, money, expansion. Power over one's environment, increase in wealth; fertility, mobility.

Black Magick: Instills cowardliness, dullness, breaks the spirit, binds an enemy; instills fear and dependence in an enemy.

ÜRÜZ, AUROCHS

Anglo-Saxon: UR

Germanic: Uraz (Uruz)

Gothic: Urus

Norse: Úr

Anglo-Saxon: Ur

Icelandic: Úr

Norwegian: Ur

Aurochs is a species of wild ox that lived in the European forests. By the 1600's it was hunted to extinction. This rune is the cosmic seed, beginnings and origins. It is masculine in nature and gives strength, endurance and athleticism. It is a rune of courage and boldness, freedom and rebellion. Ur represents the horn or the erect phallus, resurrection, life after death. Coming, being and passing away.

White Magick: Incites action, sexual potency. Freedom.

Black Magick: Used to threaten and destroy.

Magick: transfer of energies, used for projecting or drawing in of energy. Repeated use of the rune will gradually increase the amounts of energy one can handle at any given time. Helps in the growth of one's own reserves of power. When using Fa with another rune, it works to increase the power of any rune it is used with for good or ill. Adepts can

combine the forces of Fa with the forces of Isa (fire and ice), but this could prove disastrous for the uninitiated. Green and shimmering gold work well with the energies of this rune.

THURISAZ(Thorn)

Germanic: Thyth (Thurisaz)

Gothic Thauris

Norse: Purs

Anglo-Saxon: þorn

Icelandic: Purs

Norwegian: Thurs

Rune of cutting, sharpness, and pain. Brute strength, destructive power of chaos and ruin. Also of death and regeneration, transformation and breaking down barriers. The power of this rune is wild and a strong mind/will is needed to direct it. Ur assists the energy of other runes it is used with to manifest in reality. Like a lightning bolt, Thorr brings on the energies of the berserker, energies this wild should only be used in war or attack. Can raise and guide thunderstorms and direct lightning. In many German fairy tales such as "Sleeping Beauty" the prick of a thorn, pin or spindle casts a spell upon the victim. The bloodstone has been used with this rune in the raising of thunderstorms. Hematite used with this rune can shield against electro-magnetic energies and is therefore helpful in deflecting curses. Using this rune with a pointed crystal focuses energies and projects them.

Black Magick: Brings destruction and confusion. Thorr is used in the destruction of enemies and in curses. Used to control another or render the individual defenseless.

White Magick: Rune of healing. Enhances wisdom, courage, physical strength, independence and leadership.

ANSUZ (God)

Germanic: Aza (Ansuz)

Gothic: Ansus

Norse: Óss, Áss

Anglo-Saxon: Aesc, (Os, Ac)

Icelandic: Óss, Áss

Norwegian: As

Rune of the power of speech, destroys tyranny; "Your spiritual force sets you free" Order, the opposite of chaos, creative inspiration, magickal oratory ability and to persuade others and audiences through speech. Opens channels of self-expression and overcomes obstacles of every kind. Used in removing bindings. Assists in enhancing one's psychic and magickal abilities. Also used for work in invocations. Used with Lapis

Lazuli in working to communicate with Demons.

RAIDHO (Riding, travel)

Germanic: Reda (Raidho)

Gothic: Raida

Norse: Reið, Reiðr

Anglo-Saxon: Rad

Icelandic: Reið

Norwegian: Reid, Reidr

Rune of travel, journeys, and physical endurance. This rune has been used as a charm for travelers, this includes astral travel as well and Reidh acts as a guide for the dead in their journey in the underworld. This is also a rune of relocation such as moving house. Reidh also means seeking and striving; a quest and stepping into the unknown. Magickally this rune when the energies are directed at another will make him/her restless and dissatisfied. It creates changes in the life for good or ill depending on the other runes used in the working. Reidh is a solar rune as it also symbolizes the chariot of Amon Ra, the Egyptian Sun God and represents the eightfold cycle of the Greater Sabbats. Reidh also assists in astral travel. A rune of rhythm and music, Reidh makes one aware of the natural rhythms in life and helps one to better organize their time. This rune represents justice and the essence of the law, while Tyr is the letter of the law. Can be used in ritual to give power to movement- drumming, dancing, clapping, etc.

KENAZ (Torch)

Germanic: Chozma (Kenaz)

Gothic: Kaun

Norse: Kaun

Anglo-Saxon: Cen, Ken

Icelandic: Kaun

Norwegian: Kaun

Rune of light. The light of the soul; also intellect. The traveler on the road to the underworld carried Kaun to illuminate and guide. The shape of this rune is of a delta for smooth flight and also penetrating. Magically this rune can be used for intellect, penetrating things as it carries energy. It also increases awareness and gives insight. In black magick, it is used to incite stupidity and works so that the victim will remain unaware. This rune also represents sores, inflammations, swelling and boils. Used for the control and harnessing of sexual energies and in working sex magick, often used with other fire runes and used to release the spirit into the realms of power. This rune can be used to direct and influence the emotions of others. Bestows charisma which is connected to the sexual energies. Useful in raising the kundalini. Fire agate and fire opal

can be used with this rune, especially when working sex magick.

GEBO (Gift)

Germanic: Geuua (Gebo)

Gothic Giba

Norse: Gipt, Giöf

Anglo-Saxon: Geofu (Gyfu)

Icelandic: Gjöf

Norwegian: Gíof

This is a rune of sacrifice and giving. Something of personal value given freely, such as our blood when we choose to consecrate the runes in this way. This is a rune of initiation where we make personal sacrifices to obtain knowledge, power and wisdom. No pain, no gain.

Magickally, Gipt is a bringer of gifts. Gipt relates to weddings and alliances. Gipt is also used in sex magick and binding spells. Can be used to bind another to an unwanted obligation and can be used in casting love spells. Emerald and jade are the gems used with this rune. When used in Black Magick, it brings pain and sacrifice upon the victim with no reward. Used with the Isa rune, the combination is powerful in binding enemies.

WUNJO

Germanic: Uuinne (Wunjo)

Gothic: Winja

Norse: Vend

Anglo-Saxon: Wynn

Icelandic: Vin

Norwegian: Wynn

Wunjo is a rune of honors and rewards. Our efforts are rewarded. Vend is bliss merging with light. Authority, respect and strength. This rune is excellent for banishing depression. Helps to unite family members and mend friendships. Breaks down barriers between one's self and others. When directed for black magick, this rune can be used to instill overconfidence and trust of the wrong things in others, leading to their downfall. Vend is also a rune of healing as it binds the healing of the mind with the healing of the physical self. Wards off diseases. Good for working with the heart chakra. Topaz enhances this rune as well as rose quartz. Good for raising confidence and self-esteem.

HAGL (Hail)

Germanic: Haal (Hagalaz)

Gothic Hagl
Norse: Hagall
Anglo-Saxon: Hægl
Icelandic: Hagall
Norwegian: Hagall, Hagl

This rune represents hailstones. Involuntary sacrifice with no reward; a rune of suffering and injustice. A rune of destruction, disaster and violence. This rune is mainly used in black magick sending destruction in the form of whatever runes are used with it, delivering violent loss and pain. Hagl is a rune of completion and the number nine. Nine is the greatest German number of power and is also a number of Satan, as it equals the number of the main chakras.

NAUTHIZ (Need)
Germanic name: Noicz (Nauthiz)
Gothic: Nauths
Norse name: Nauð, Nauðr
Anglo-Saxon name: Nied (Nyd)
Icelandic name: Nauð
Norwegian name: Naudr, Naud

Nauthiz is a rune of endurance and will. The mental strength to last. It represents the dark night of the soul. It is connected to the Hagl rune. When used in white magick, this rune gives defiance and the strength to carry on when all hope seems lost. It is a rune of survival and fearlessness in the face of death. When directed at another, this rune can give the spiritual strength to carry on and endure in the face of disaster. Used in black magick, it brings suffering and hardship. Nauth is a rune of friction and resistance. A rune of banishings and cleansing by fire. Nauth can be used in counter-spells. Develops the will and self-sufficiency. The rune of trial and testing. Obsidian is the gem used with this rune. Obsidian is also the gem of the planet Saturn which bestows hardship and endurance.

ISA (Ice)
Germanic: Icz (Isa)
Gothic Eis
Norse: Íss
Anglo-Saxon: Is
Icelandic: Íss
Norwegian: Is

Isa is a rune of binding. It represents stealth and sneakiness and is used in operations

where one wishes to proceed undetected; Iss bestows invisibility. In nature, ice creeps up on the land, quietly freezing and immobilizing everything in its path. The unaware fall victim to it. Magickally, Iss is a rune of binding and preventing action through hidden means. It can halt a plan and prevent something from developing. It is used to conceal and can render a victim unaware of impending personal disaster to where any actions attempted will be too late in coming. It is also used in preventing any action and can ruin planned activity. Isa freezes action and is the rune of cold, barren stillness and death. Isa is the exact opposite of Fehu. As Fehu is a rune of movement, Isa is a rune of binding.

Used in ritual against another, it brings barrenness, prevents prosperity, causes depression, and serves as an obstacle to action. Can be used to cause paralyzing fear or obsession and to prevent or stop movement, both that of growth and disintegration. On a more positive note, this rune is helpful in void meditation as it acts to still and also helpful in concentration, bringing calmness and guidance. Care needs to be taken as the rune can also make the user dull and/or obsessive. Isa works to calm hysteria, hyperactivity and restlessness. Often used in revenge spells and defense, it helps focus the will of the operator. Used with other runes, it acts to bind and shield the energies and keep them from interacting with each other.

JERA (Year)

Germanic name: Gaar (Jera)

Gothic: Jer

Norse: Ár

Anglo-Saxon: Ger (Jara)

Icelandic: Ár

Norwegian: Jara, Ar

Jera is a rune of cycles and is symbolic of the harvest where the efforts of planting and work in the fields are rewarded with crops. Ar represents the cycles of change. Life cycles, lunar cycles, the cycles of the seasons and changes. Ar is in contrast to Iss where everything stops. It signifies the return of the Sun and brings action. Ar symbolizes a vortex of cycling energy; the eight-fold wheel of life, the point inside of the circle, which is the glyph for the Sun meaning regeneration. When used in magickal operations, it can bring a reversal of personal fortunes. Like the Tarot Card, the Wheel of Fortune, Ar can reverse circumstances so misfortune is replaced with luck and visa-versa. Rune of patience and awareness, moving in harmony with natural cycles. This rune is excellent for working with nature and is a rune of fruitfulness. Ingwaz is the seed planted, Berkano is the earth that receives it and Jera is the growth and the harvest. A rune of long term planning and persistence and ensures the success of plans. This rune is also helpful as it serves as a guide in the correct timing of rituals, especially initiation. When used in black magick, this rune can bring the worst possible aspects of an individual's wyrd to manifest and develops the forces of self-destruction. The stone is moss agate.

EIHWAZ

Sound: Ě

Germanic: Ezck (Eihwaz)

Gothic: Eiws

Anglo-Saxon: Yr (Eoh)

Norwegian: (Eo)

Used in necromancy (communicating with the dead). It is a rune of death and power over the dead. Eihwaz strengthens the will and can be used in past life regressions to gain knowledge and wisdom from prior lives. Represents the kundalini force. This rune shields the soul through all kinds of hardship. Like the planet Pluto, it is a rune of transformation through death and rebirth and rules over deep and powerful transformation on all levels. Smoky quartz is used with this rune. Both can be used to activate and raise the kundalini.

PERTHRO

Germanic name: Pertra (Perthro)

Gothic: Pairthra

Norse: Perð

Anglo-Saxon: Peordh (Pertra)

Icelandic: Perð, (Plástur)

Norwegian: (Pertra)

Perthro is a rune used in divination. Through this rune, one can gain the knowledge and wisdom of other runes. This rune acts as protection against the destructive forces of certain runes. Through Perthro, we can intuitively discover lost knowledge of all of the runes. Perthro is the rune of meditation. Onyx is the stone used with this rune.

ALGIZ

Germanic name: Algis, Algiz or Elhaz

Gothic: Algs

Anglo-Saxon name: Eolh

Norwegian name: Elgr

This rune is used for protection. It is also used in consecration and the banishing of negative energies. It is excellent for the operator to wear when performing dangerous rituals as it protects against negative energies. Black tourmaline is the stone used with this rune.

SOWILO

Germanic: Sugil (Sowilo)

Gothic: Sauil

Norse: Sól

Anglo-Saxon: Sigel

Icelandic: Sól

Norwegian: Sol

Old Danish: Sulu

Old German: Sil, Sigo, Sulhil

Sowilo is the rune of the Sun and can be used in masculine magick. Sowilo is a rune of invincibility, and final triumph. This rune is movement and action and bestows the will to take action. It symbolizes the chakras and the lightening bolt, spark of life. Kundalini is like lightening and flashes in the brain when it connects with the 6th chakra. Sowilo is used to strengthen the will and confidence. It has both shielding and combative properties. Used in understanding the energy forces in the world and on the astral. When used with other runes, it activates and empowers them. It can be used in meditation and to empower the chakras. Brings out one's leadership abilities and one's ability to inspire others. Enhances one's strength of spirit. Gem is the diamond.

TIWAZ

Germanic: Tys (Tiwaz)

Gothic: Teiws

Norse: Týr

Anglo-Saxon: Tir, Tiw

Icelandic: Týr

Norwegian: Ty

Instills courage and honor. Tyr is the rune of justice. Used for stability and the binding of chaotic energies. Good for defense and revenge workings as it represents justice. Bloodstone and hematite are the stones used with this rune.

BJÖRK

Germanic: Bercna (Berkano)

Gothic: Bairkan

Norse: Bjarkan

Anglo-Saxon: Beroc

Icelandic: Bjarkan

Norwegian: Bjarkan

This rune can be used in workings for female fertility, feminine magick, and nurturing. It is used in concealment and protection. This rune symbolizes feminine energies. It is an old Pagan custom to enclose a child at birth with the protective energies of Berkano, which remain with him/her throughout his/her life.

EHWAZ

the sound: Ē

Germanic: Eys (Ehwaz)

Gothic: Aihwa

Norse: Ehol, Ior

Anglo-Saxon: Eoh

Icelandic: Eykur

Norwegian: Eh, Eol

Represents the horse. It is also closely identified with Castor and Pollux the Gemini twins. Used to see into the future and for psychic communication. Like the fourth chakra, this rune unites opposites. This rune forges bonds and is used to seal marriages and friendships. Can be used to bind another's thoughts and actions to the operator's will. Used in spiritual divination to understand the will of the Gods. Used to empower thoughtforms and bring them under the control and will of the mage. When used with other runes, Eihwaz unites the energies harmoniously.

MANNAZ

Germanic: Manna (Mannaz)

Gothic: Manna

Norse: Maðr

Anglo-Saxon: Mann

Icelandic: Maður

Norwegian: Madr

Rune of logic and the left side of the brain. Used for enhancing intellect and strengthening the memory. Helps one to gain more knowledge of one's self which is essential in working magick. Amethyst

LÖGR

Germanic: Laaz (Laguz)

Gothic: Lagus

Norse: Lögr
Anglo-Saxon: Lagu
Icelandic: Lögur
Norwegian: Laukr

Conceals and symbolizes the unknown. Reveals and counteracts poisons. The hidden is revealed. Assists in the awareness of energies and enhances one's sensitivity. Good for dowsers and pendulum workers. Helps in astral work. Can be used to enhance physical and psychic strength. Used in feminine magick and masking the forces of other runes.

INGWAZ

Norse: Ing, Ingvarr
Gothic: Iggws
Germanic: Enguz (Ingwaz)
Anglo-Saxon: Ing
Icelandic: Ing
Norwegian: Ing

The alternate symbol for this rune is much like the sigil of Azazel. This rune is the male counterpart to Berkano. Represents the God "Ing." Ingwaz is the rune in which power is stored. Converts active power into potential power. Can deprive a man of his masculinity or anyone, male or female of their life force. Like a crystal, this rune stores energy until it is needed. It is a magickal reserve. Stone is ivory.

DAGAZ

Germanic: Daaz (Dagaz)
Gothic: Dags
Norse: Dagr
Anglo-Saxon: Daeg
Icelandic: Dagur
Norwegian: Dagr

Represents the climax of orgasm where the objective of the working is realized. Like the planet Uranus, this rune gives flashes of intuition and knowledge. Useful in raising the kundalini. Best if used with other runes that enhance wisdom and awareness.

ÖDHAL

Germanic: Utal (Othala)
Gothic: Othal

Norse: Oðal
Anglo-Saxon: Otael (Ethel)
Icelandic: Óðal
Norwegian: Ödal

Rune of property and land. Inheritance. Rune of ancestry and heritage. Used to tap into one's racial memory for ancestral knowledge. Used to obtain wealth in the form of property and possessions. Unlike Fehu, this rune represents property that is rooted and not mobile, a putting down of roots. Can be used to incite racism and cultural prejudices. Othala represents the circle/sphere; the boundary. Petrified wood works well with Othala; brings out memories of past lives, talents and wisdom of previous incarnations.

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Satanic Rosary

The Satanic Rosary is an excellent and very effective means to raise power and apply energy towards your desires. The Satanic Rosary can also be used as a kabalistic meditation tool for working with vibrations, such as with Runic meditation. Just slide your fingers over the beads and you don't have to count. Your meditation can flow smoothly and thus have more power.

The Catholic Rosary was **STOLEN** from Tibetan Mala Beads and corrupted, as with everything else in that foul program. Tibetan Mala beads have 108 beads, as opposed to the stolen Catholic Rosary, which has half that number, at 54.

For working the rosary, each working should begin on a favorable planetary period in regards to the goal. The standard for this and this is very effective is 40 days straight. For maximum power, twice a day, during the day and at night for the 40 days. The "40 days" was stolen and corrupted into that filthy judeo/xian bible, but originated in Ancient Egypt. This has to do with numbers (Enki/Satan's number is 40) and the moon cycle. The most powerful times to do a working are at midnight, 12 noon, 6 pm and 6 am, BUT make sure the hour is supportive of the working, first and foremost as you are able to.

Research has proven that the Ancient Chaldean planetary hours are extremely accurate. I strongly encourage you to download the Chronos program from this website:
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You will need to download and install version 2.0 of the Microsoft .NET Framework along with this. All of the information is available at the above website. This program is outstanding and calculates hours of the planets specific to your location. Given the results of your working, if you still have not obtained your goal after completing the 40 days, you can begin another 40 days. Skipping a day will set you back at day one. No days can be skipped. There is this thing called "karma" as most of you know. This shit is ruled by the planet Saturn and the only way to defeat it is to know it and work to overcome it. Karma will give you a beat down and keep you beat down unless you are aware of it and are strong and persistent enough to fight against it and overcome it. This is not for the weak. Persistence, patience and hard work are required here. When past life karma kicks in, things will come up like a crisis in your life to try to break the 40 day cycle and to stop you from your meditations. What this indicates is that your meditations are working. Keep doing your daily meditation with the rosary regardless of what happens. These sorts of things usually crop up during the last 30-40 days of the meditation cycle, to try to set you at square one again and/or stop the meditation. Be prepared and aware. One must keep fighting. Only the strong survive here and attain their goals.

Energy must be applied over and over again until change is achieved. This is analagous to a chiropractor who keeps popping the spine into place until it stays where it should be.

For healing, it is important when there are chronic ailments to go way beyond the end of the symptoms, in meditating. The symptoms may stop for a time and then return if meditation is stopped. The length of time one has endured the ailment means longer times for meditations, sometimes even for months or years. Congential problems are the worst and the most difficult to heal. these are by no means impossible. They just will require much more power and effort.

By using the Satanic Rosary, we are taking back what is ours for one, and another- blaspheming the Catholic Church. I have found this meditation tool to be excellent and that is an understatement. The vibrations flow into a rhythm and power is amplified and can be applied towards any desire.

To use the Satanic Rosary, ideally, you should be working with the Kabbalah. The TRUE Kabbalah is using vibration, for example vibrating Runes, names of Demons, Egyptian words of power, etc., to drastically raise your energy and power. This form of meditation is advanced and is extremely effective.

You can just do the vibrations for raising energy and awareness, or you can focus on a specific chakra or aspect of your soul, or you can do spell-working.

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4. Slide the bead back and go to the next one, breathe in and on the exhale, vibrate
F-F-F-F-F-F-E-E-E-E-E-E-E-E-H-H-H-H-H-H-H-U-U-U-U-U-U-U

5. Do this for each bead in the sets of nine. Visualize the Fehu Rune glowing with energy, every so often as you do the vibrations. (If you are vibrating the name of a Demon, then visualize His/Her Sigil in the same way.

6. When you reach the larger 10th bead, separating the sets of the smaller 9 beads, state your affirmation again and put your energy you have just raised into attracting money, as given in the example above. You can also use each 10th bead to take a few normal breaths before returning to the vibrations again.

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<http://chronosxp.sourceforge.net/en/index.html>

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ChronosXP

Free Planetary Hours Software for Windows

hosted by:
SourceForge.net Logo

ChronosXP is a free planetary hours program for Windows. It runs from the system tray where it displays a glyph corresponding to the current planetary hour. If you double-click on the glyph, a calendar window opens up where you can see planetary hour times for any given day or location. ChronosXP currently supports the English, Dutch, Spanish, Italian, French and Portuguese languages.

Download ChronosXP 4.1 (Updated: 4-12-2009)

Download the full source code

Download the Microsoft .NET Framework 3.5 - required to run ChronosXP.

Join the ChronosXP-announce mailing list to be emailed when new versions of the program become available!

We are currently seeking a programmer/astrologer to become the new ChronosXP project manager. See this page for information

Screen shots:

support project

Please Support ChronosXP!

systemtray

notifywindow

calendarsmall

[Click here for a full-size picture](#)

System Requirements:

Windows XP or Higher

Pentium 1GHz, Athlon 1000 or faster CPU recommended, but not required.

Thank you the Kythera Ann of Crystal Cloud Graphics for our beautiful 3-D silver glyphs.

Announcements

As a result of a petition by the developers of ChronosXP, I Ching and Maitreyas Dream, SourceForge has created a "New Age" Trove topic under "Religion and Philosophy." You can view the projects listed under this topic at

http://sourceforge.net/softwaremap/trove_list.php?form_cat=571

Contribute to the ChronosXP Project

If you are a C# programmer and would like to contribute code, take a look at The

ChronosXP Project page.

Robert Misiak, the primary developer of ChronosXP, has taken certain preliminary steps in making the source code Mono-compatible. The project as a whole does not have any intentions of porting the System.Windows.Forms to Gtk#, but rather would like to support Mono on OS'es which support System.Windows.Forms, like Linux. If you are a Mono developer, more contributions in this area would be appreciated. Currently there hasn't been much success in using ChronosXP with Mono, but hypothetically it should be a realistic goal (even if only in standalone mode.)

ChronosXP supports only English, Dutch, Spanish, Italian, French, & Italian - but we'd love to see more languages added to this list! Please see the page written about translating ChronosXP to your language.

An original article about the planetary hours and their history (for the website) would be welcome.

If you are skilled at web design and would like to redesign this web page, we'd like that too!

Email at the address below if you are able to contribute!

If you have any feedback, need to report a bug, or would like to request a new feature, please see the ChronosXP Project or email rmisiak@users.sourceforge.net.

Page last updated: April 8, 2009

<http://hailtosatansvictory666.angelfire.com/Chakras666.html>

13 captures

14 Feb 2015 - 8 Nov 2020

Jul SEP Oct

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2014 2015 2017

About this capture

The Chakras

The chakras are the powerful energy centers of the soul. Each one has a separate function along with certain specific powers. The health of our chakras affects both our physical, emotional, and mental health. There are different parts of the soul, the chakras are the most important and major part.

There are seven major chakras located along the spine that are the most powerful. Each of these chakras vibrates to the frequency of the light spectrum. Satanism strongly supports science, as all of the spiritual and the occult can be scientifically explained. Both science and spirituality complement each other, and work together. Because of the

incessant attacks and suppression of scientific inquiry and knowledge by the Christian Churches, science has been held back dangerously and has not reached a level to where all of the occult can be fully explained, but it will in time. The soul is made of light.

"Light is Power"

--Lilith

Six smaller, but equally powerful chakras are located on each side of the hips, shoulders, and the temples on the sides of the head. The chakras function to empower the soul with energy. These thirteen chakras are essential to life. No one can live without them. Because so much ancient knowledge has been systematically destroyed and much of what remains has been corrupted, most of what is openly available concerning the chakras, unfortunately is flawed. Satan and the Powers of Hell reveal spiritual knowledge as we advance ourselves through meditation.

Given the experiences of many, it appears that the three granthis [knots where the chakra concerned has a powerful energy block that prevents the serpent from ascending] are not at the base, heart, and sixth chakras as popularly taught, but are at the second [sacral] chakra, the throat chakra, and the crown chakra. There have been many accounts of one's heart chakra feeling a burning sensation; as the serpent cannot ascend any further due to a blocked throat chakra.

Now, if the heart chakra were blocked and contained one of the three granthis, the burning sensation would manifest in the solar chakra, not the heart. Going further, the sensation of the crawlies near the crown chakra strongly indicates that chakra is blocked. If it were the 6th chakra as most sources of information available inform us, the sensation would be at the throat or BENEATH the 6th chakra. From direct experience, it appears that seventh is the most difficult chakra to fully open. The sensation of the crawlies, compared by some to ants crawling, indicates that the serpentine energy is going *around* the seventh chakra and not *through* it as it should when this chakra has been fully opened. Other symptoms include pain and discomfort, especially when one's serpentine energy is fully activated.

The crown must be fully opened for the serpent to correctly ascend. Orgasms can also be extremely painful, as sexual orgasm opens the chakras and activates the serpent. When one is meditating regularly, one's energy is much more powerful and this is why these symptoms are very noticeable.

In many grimoires and ancient texts, the code word for "chakra/s" is "God/s." For example, references to certain "words of power" that "command the gods" as seen in Ancient Egyptian spiritual writings. "God" is also a code-word for one's self.

The authors of Judeo/Christian Bible perverted and corrupted all spiritual knowledge in attempts to systematically remove all of this information from the populace. This knowledge has been kept hidden and exploited by a "chosen" few to the detriment of

humanity. For example, the seven chakras along the spine are the "seven seals," written about in the Christian Bible book of "Revelation." These are "The seven lamps of fire that burn before the throne of God." The ancients left certain codes in the bible. From in-depth research, it strongly appears that the bible was written under coercion and threat. The number seven, which appears very frequently, is a code for the seven chakras. For some more information concerning this click here for the article "Destroying Our Past

The "Tree of Life" predates Judeo/Christianity by thousands of years. The "Tree of Life" is actually a map of the human soul. The trunk symbolizes the spine and the branches represent the 144, 000 nadis that circulate the chi/witch power. The fruits are the rewards of meditation; empowering the soul. The serpent seen in the caduceus used both by the American Medical Association and in Veterinary medicine represents the kundalini force. Unfortunately, this most sacred symbol which represents healing at all levels has been heinously blasphemed and corrupted by Judeo/Christianity. The chakras are referred to as "seals" because the enemy aliens sealed them in humanity to prevent our acquisition of godly power and knowledge. We have been cut off from spirituality and the astral world. Thousands of years ago, we were as the Gods, until the earth was attacked and there was "war in heaven." Our being sealed has caused the human race to degenerate. Imbalances in this energy and blockages, along with holes in the aura cause drug and alcohol addiction, depression, a lack of concern for the feelings of others and other forms of life, abusive behavior and many other things that plague humanity. By actively attacking and suppressing sexual energy, the all-important serpent is kept trapped within the base chakra, where it lies dormant. This is why the Christian Churches condemn sex, to keep humanity in darkness, ignorance and spiritual enslavement. By activating and opening the second chakra which controls sexuality and creativity, the serpent awakens, begins to rise and ascends through the seven major chakras, empowering the soul and bringing enlightenment, understanding, and awareness, along with many psychic/spiritual gifts and abilities.

There are 13 main chakras, with the major seven located and extending along the spine as the most powerful; the shoulder chakras, and the hip and temple chakras supporting these. When activated, the shoulder chakras bolt wings, which give more power to the soul and symbolize spiritual freedom. The temple, hip and shoulder chakras make up the "Pillars" of the "Temple of Solomon." 666 is the Kabbalistic square of the Sun. The true meaning of the "Temple of Solomon" is the "TEMPLE OF THE SUN." "Sol" "Om" and "On" are all words for the Sun. "Sol" is the Latin word for the Sun and is close to the English word "soul."

"Om" is a name given by the Hindus to the Spiritual Sun and "On" is an Egyptian word for Sun. Now, there is another corruption. OHM has replaced the original and ancient vibration for "AUM." Again, this is to remove all power and spiritual knowledge from the populace. Because not everything can be suppressed, what remains in popular mainstream teachings is mostly corrupted. For more information regarding the word of power "AUM" please click here

The symbol of the chakra trinity- the hip chakras, shoulder and temple chakras can be

seen in the Hierophant card of the Tarot Trump in many decks, symbolized by the scepter in the hand of the Hierophant.

The symbolism of the Temple of Solomon is correctly the human soul transformed into the godhead, but was stolen and corrupted by the Jews and made into another false Jewish character, as with the fictitious Nazarene, and nearly everything else in the Judeo/Christian Bible. The Sun represents the enlightened, transformed, and empowered soul, with "666" being a most sacred and important number.

A diagram of the human soul can be seen in Astaroth's Sigil at right. The two bars on each side are the pillars of positive and negative energy on each side of the human soul- the black and white of yin and yang and the checkerboard; the glyph for Venus symbolizes the heart chakra. The five points of Astaroth's Sigil represent the five elements, fire, earth, air, water, and quintessence invoked into the three knots of the soul; the "granthis." The Tarot, contains very important spiritual information and instructions for opening and empowering the soul. Note AsTAROTh which was taken from its Ancient Egyptian origins and hideously corrupted into the Jewish "Torah" or "Pentateuch" and "Five Books of Moses" nonsense. Note how Ashtaroth contains the word Tarot: AshTAROTh.

When the human soul is correctly aligned, it is in the shape of an inverted cross. This is the hidden meaning of "Thor's Hammer." The cross shape of the human soul is represented by "The Four Quarters" The "Four Directions" and the Four Crowned Princes of Hell in rituals.

The front of the body/soul is the North, ruled by the element of earth.

The rear/backside of the body is the South, ruled by the element of Fire

The left side of the body is the Negative Pole. Through the left hand, we take in energy.

The left side is ruled over by the element of water and is the direction west.

The right side is the Positive Pole and is ruled over by the element of air. We direct energy through our right hand.

The element of Quintessence/either is in the center, and in the aura

Fire and Air are electric

Water and Earth are magnetic

Each of the seven main chakras has a specific function and power. All of the chakras, both major and minor directly affect the organs of the body that they are in proximity with. This is a reciprocal relationship in regards to one's health, as an unhealthy organ will affect the power of the chakra and visa versa. The serpent lies coiled at the base of the spine beneath the base chakra located at the tailbone. The serpent lies dormant until it is stimulated through power meditation or in rare cases, it ascends through accident, being either physical injury or other trauma to the area of the tail bone.

Each chakra is in the shape of a small funnel, like a miniature spinning tornado in the shape of a cup. The suit of cups in the Tarot symbolizes the chakras, as each chakra holds energy within its cup. The most important chakra is the solar plexus chakra, which is the Grail. There is also more to Thor's Hammer than just its symbolizing the correct alignment of the chakras. The vibration 'TH' activates the 6th chakra and pineal gland, which is the female counterpart to the solar chakra. The pineal gland secretes the elixir

of life, which is stored in the solar chakra, and the vibration for the solar chakra is 'RA.' This is the hidden meaning behind 'THOR' which is another very important spiritual concept. The chakras are always spinning unless one wills them to stop as with some methods of astral projection.

A basic overview of the seven main chakras:

The Base Chakra
The Sacral Chakra
The Solar 666 Chakra
The Heart Chakra
The Throat Chakra
The Sixth Chakra
The Crown Chakra

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About this capture

The Base Chakra

THE FIRST, THE BASE CHAKRA, THE "MULADHARA" MEANING, "ROOT."

ELEMENT: Earth

COLOR: Red

NUMBER OF "PETALS": 4

PLANET: Saturn

GENDER: Male

DAY: Saturday

METAL: Lead

FUNCTION: Survival, grounding

INNER STATE: Stability

THE FEMALE COUNTERPART FOR THE BASE CHAKRA IS THE CROWN CHAKRA

The base/root chakra known in Sanskrit as the "Muladhara" controls the bowels, the bladder, lower colon, legs, and adrenal glands. This chakra is red in color. Its element is earth, and its metal is lead. It is ruled by the planet Saturn. This chakra gives stability and grounding, and rules over the survival and basic instincts. The base chakra gives us the will to survive, and the sense of security. Anger and rage emanate from this chakra, thus the phrase "seeing red." The first three chakras are most influential in workings of magick, making things projected by the upper female chakras to manifest in reality.

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About this capture

The Sacral Chakra

LOCATION: Halfway between the naval and pubic bone.

ELEMENT: Earth

COLOR: Orange

NUMBER OF PETALS: 6

PLANET: Mars

GENDER: Male

DAY: Tuesday

METAL: Iron

FUNCTION: Sexuality, pleasure, procreation, creativity, the seat of sexual energy.

INNER STATE: Creative Potential

THE FEMALE COUNTERPART TO THE SACRAL CHAKRA IS THE THROAT CHAKRA,
BOTH GIVE CREATIVE POWERS

The sacral chakra known in Sanskrit as the "Svadisthana" is also known as the sexual chakra. This chakra is orange in color and controls sexual lust, along with the sexual and reproductive organs, the lower abdomen, and kidneys. Its element is water and its metal is iron. It is ruled over by the planet Mars. It influences pleasure, indulgence, sexuality, and creativity. The sacral and solar chakras empower workings of sex magick. Contrary to popular mainstream information, the second chakra is the seat of the first granthi. Granthis are blocks that impede the ascension of the serpent. One must be free of any and all sexual hang-ups and inhibitions for this chakra to function at full power. Centuries of Christian suppression and their attacks against human sexuality have worked to keep the serpent dormant beneath the base chakra, in an attempt to remove all spiritual power and knowledge from the populace. Sexual orgasm, which is essential to everyone's physical, psychological, and emotional health is what activates the serpent and fully opens this chakra.

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About this capture

The Solar 666 Chakra

THE THIRD THE SOLAR CHAKRA (MANIPURA)

LOCATION: Slightly above the naval near the solar plexus

ELEMENT: Fire

COLOR: White-Gold [Brilliant like the Sun]

NUMBER OF PETALS: 10

PLANET: Sun

GENDER: Male

DAY: Sunday

METAL: Gold

FUNCTION: This chakra is the powerhouse of the soul; will, power, manipulation

INNER STATE: Willpower, timing. This chakra is the Grail of Lucifer

THE FEMALE COUNTERPART TO THE SOLAR CHAKRA IS THE 6TH AJNA CHAKRA, CONTAINING THE PINEAL GLAND

The solar plexus chakra is the most important chakra. It is known in Sanskrit as the "Manipura." It is the chakra of the will, and most important, it is the Grail of Lucifer that stores the elixir of life, secreted by the pineal gland. This is where the healing power of the soul emanates. It rules over the digestive system, the stomach, the pancreas, and the muscles. The solar chakra is gold in color and is ruled by the Sun. Its element is fire and its metal is gold. Here is the chakra one uses to impress one's will when working witchcraft. The solar chakra is the powerhouse of the soul. Its symbol is the Swastika.

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About this capture

The Heart Chakra

THE FOURTH, THE CENTER THE HEART CHAKRA (ANAHATA)

LOCATION: Center of the chest

ELEMENT: Fire/Air

COLOR: Green

NUMBER OF PETALS: 12

PLANET: Mercury

Gender: Neuter

DAY: Wednesday

METAL: Mercury

FUNCTION: The heart chakra is the neuter connector for the upper and lower chakras

INNER STATE: Levity, astral projection

THERE IS NO COUNTERPART FOR THE NEUTER HEART CHAKRA

The heart chakra known in Sanskrit as the Anahata and is the neuter connector of the soul; connecting the top three female chakras with the bottom three male chakras. It controls the circulatory system of the soul. The heart chakra is different in that it is shaped like a yoni.

"...seven towers - the Towers of Satan [Ziarahts] -six of them trapezoidal in form, and one, the "center" on Mount Lalesh, shaped like a sharp, fluted point."

-- The Satanic Rituals by Anton LaVey

The above excerpt is also an allegory, as the center is the odd one out; the heart chakra. The heart chakra does have power, but not the kind of power that the strongest chakra of the soul, the '666' chakra of the Sun has. The powers of the heart chakra are lesser. This is why the enemy is always touting it in the mainstream books, and in the new age dogma out there that is readily available to the public. I have noted through my own experiences in healing animals, that the energy from the healing solar plexus chakra can very effectively be directed out of the heart chakra, while holding the loved one to my chest. I have found this technique much more powerful and effective than healing with the hands. Also, many people who can astral project leave their bodies through the heart chakra.

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The Throat Chakra

THE FIFTH THE THROAT CHAKRA [VISHUDDI]

LOCATION: Throat

ELEMENT: Air
COLOR: Sky Blue
NUMBER OF PETALS: 16
PLANET: Venus
GENDER: Female
DAY: Friday
METAL: Copper
FUNCTION: Verbal communication, emotional self-expression, creativity
INNER STATE: Emotions

The throat chakra known as the Visuddha in Sanskrit, rules over the neck, thyroid gland, throat, mouth, voice, ears, hearing, and trachea. This chakra is sky blue in color and rules over verbal communication, intellect, emotions, and self-expression. Truth be known, the throat chakra, not the heart chakra is the "seat of emotions." When we feel sad, like crying, we get the lump in the throat. The throat chakra is a chakra of creative potential and works with the sacral chakra. The throat chakra contains the second granthi.

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The 6th Chakra

THE SIXTH CHAKRA [AJNA]

LOCATION: Directly beneath the Crown Chakra

ELEMENT: Ether

COLOR: Indigo/bluish-violet

NUMBER OF PETALS: 2

PLANET: Moon

GENDER: Female

DAY: Monday

METAL: Silver

FUNCTION: Psychic vision

INNER STATE: Intuition, telepathic communications

The sixth chakra known as the Ajna in Sanskrit is located directly behind the third eye. The third eye is an extension of this chakra and rules the psychic sight. This chakra is the psychic seat of the soul. When the pineal gland within is activated, it will often light up brilliantly, flooding the head with white light, bringing an intense state of extreme bliss along with it. When the pineal is activated, it swells and there is a feeling of pressure about the size of a grape. The sixth chakra rules over the eyes, both the physical and astral vision, and the pineal gland. It is violet-blue/indigo in color, its element is the ether. Its metal is silver, and its planet is the Moon. This chakra is where the ida and pingala meet. It contains the all-important pineal gland and is the psychic seat of the soul. In some workings, energy is directed up the spine to the sixth chakra and projected out the third eye, as seen in many Egyptian hieroglyphs.

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About this capture

Crown Chakra Meditation

THE SEVENTH CROWN CHAKRA, THE SEAT OF GODHEAD, [SAHASRARA] THOUSANDFOLD

The Crown Chakra is known as the "thousand-petal lotus." The lotus is also known as a lily. Lily = "Lilith." In addition to each Demon as an actual living being, each Demon has his/her own spiritual message. Lilith rules the Crown Chakra. Satan rules the Base Chakra. Both the Base and Crown Chakras are a male and female couple and work together.

LOCATION: Top of the head
ELEMENT: Water
COLOR: Violet
NUMBER OF PETALS: thousand-petal lotus
PLANET: Jupiter
GENDER: Female
DAY: Thursday
METAL: Tin
FUNCTION: Enlightenment
INNER STATE: Bliss

VIBRATION [Choose from one of the following]:

MARDUK [Necronomicon] This vibration can be used by both new and experienced meditators

"M-M-M-AH-AH-AH-R-R-R-DH-DH-DH-OO-OO-OO-K-K-K"

Be sure to place your tongue for the 'DH' part of the vibration immediately above your front two teeth, as you would in saying the English word "Dog" and vibrate this. This is very similar to, but a bit more exaggerated than the 'TH' vibration.

ING [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators

"E-E-E-E-E-N-N-N-G-G-G-G-"

MAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators

"M-M-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

There is no traditional chant for this chakra.

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS, AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

There is no breathing technique for this chakra.

THE MEDITATION: This meditation is best performed on Thursdays during the hours of the Jupiter, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your seventh chakra point down as shown at the top of this page.
2. Breathe in, focus upon, and feel your seventh chakra and on the exhale, vibrate your selected word of power from the above.
3. Breathe in, focus upon, and feel your seventh chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your seventh chakra for several minutes.

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About this capture

The Crown Chakra

THE SEVENTH CROWN CHAKRA, THE SEAT OF GODHEAD, [SAHASRARA]
THOUSANDFOLD

LOCATION: Top of the head

ELEMENT: Water

COLOR: Violet

NUMBER OF PETALS: thousand-petal lotus

PLANET: Jupiter

GENDER: Female

DAY: Thursday

METAL: Tin

FUNCTION: Enlightenment

INNER STATE: Bliss, intuition, psychic hearing and communication [along with the 6th chakra]

The Crown Chakra is known as the "thousand-petal lotus." The lotus is also known as a lily. Lily = "Lilith." In addition to each Demon as an actual living being, each Demon has his/her own spiritual message. Lilith rules the Crown Chakra. Satan rules the Base Chakra. Both the Base and Crown Chakras are a male and female couple and work together.

The crown chakra known as the Sahasrara in Sanskrit is at the top of the head, right on top. It is violet in color, and rules over the brain, the pituitary, and the nervous system. In allegory, its symbol is the thousand-petal lotus. This symbol goes back to Ancient Egypt. The seventh chakra when fully activated and opened, induces bliss states. Demons informed me it is ruled by the element of water. This chakra rules over all of the psychic senses, and is essential to telepathic communications. This chakra, contrary to popular teachings contains the third granthi, which is often the most difficult for the serpent to break through. When this chakra is blocked, one often experiences sensations such as the crawlies, as the serpentine energy is going around this chakra and not through it as it is supposed to.

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Complete Chakra Meditation

To perform this meditation optimally, it is important that your soul is already open. If you haven't already performed the "Opening of the Soul" meditations, then I strongly encourage you to do so before beginning the meditation given below.

In the ancient grimoires, the secret code words for chakra/s are "God/s." The full chakra meditation involves working on all of your seven chakras per meditation session. For example, you would begin with your crown chakra, visualize this chakra, making sure it is aligned correctly, then you would do the specific breathing for the crown chakra. Following this, you would perform the vibration for the crown chakra, and then you would meditate on your crown chakra. After working on your crown chakra, you would move onto your 6th chakra and do the same, then your throat chakra and all the way down to your base chakra. That is the full chakra meditation. You can also work on only one or more individual chakras of your choice as well, but if you choose to do this, at the end of the meditation, it is important to make sure your energies are balanced and this can be done by visualizing/aligning each chakra and vibrating its word of power.

If you have a weaker chakra or want to amplify the powers of one of your chakras, then it is important that you perform the meditation during the day and hours of that specific chakra. When doing this, even though you are working on all seven chakras, the energies of that specific chakra will dominate. To find the planetary hours for your specific locale, I highly recommend this free program. Research has proven that the Ancient Chaldean planetary hours are extremely accurate. I strongly encourage you to download the Chronos program from this website:

[CLICK HERE](#)

There are different words of power that you can choose from to empower your chakras. Make sure you stay consistent, for example, if you are using Rune vibrations, then stay with the Rune vibrations for the entire session, using the Rune vibrations for all seven chakras.

The words of power are given in levels. The "Traditional" vibrations still do work, but they have been corrupted and drastically watered down. The reason I am leaving them here is that the correct vibrations in Sanskrit can be overwhelming if one's soul is not yet strong enough to handle the energy. The words from the 1586 Necronomicon, along with the traditional words of power can be used by new/inexperienced people. The Runic vibrations came directly from both Satan and Lilith, as I used these under their direct supervision in working on empowering a human soul in spirit form who has passed from this earth and is now residing in Hell.

"The subject is naturally one of the most obscure that is known to scholarship, and so far no one has thrown any real light on it. That, however, there was once in Egypt and Chaldea a science of this "nature language," or "tongue of the gods,"

"In Egypt the priests hymn the Gods by means of the seven vowels, chanting them in order; instead of the pipe and lute the musical chanting of these letters is heard.

In speaking of the vowels or "sounding letters" - each of the seven spheres being said to give forth a different vowel or nature-tone - Nicomachus informs us that these root-sounds in nature are combined with certain material elements, as they are in spoken speech with the {14} consonants; but " just as the soul with the body, and music with the lyre- strings, the one produces living creatures and the other musical modes and tunes, so do those root-sounds give birth to certain energies and initiatory powers of divine operations."

- From A Mithraic Ritual

The Complete Chakra Meditation is extremely powerful.

Each session should begin with correctly aligning your chakras. [Click here] Ideally, you should have performed all of the meditations for opening the soul. The full meditation for each chakra is in four steps:

1. Visualizing and correctly aligning the specific chakra you are working on.
2. Performing the breathing technique specific to the chakra you are working on.

3. Vibrating the word of power for the chakra.
4. Spending a few minutes meditating on [visualizing, sensing and feeling] the chakra.

To keep this webpage from being overloaded, links for each chakra are given below. It is important to work on each chakra in the order given [crown to base], or you may reverse the order [base to crown], if your chakras are fully open.

CROWN CHAKRA

6TH CHAKRA

THROAT CHAKRA

HEART CHAKRA

SOLAR 666 CHAKRA

SACRAL CHAKRA

BASE CHAKRA

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"In Egypt the priests hymn the Gods by means of the seven vowels, chanting them in

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3. Vibrating the word of power for the chakra.
4. Spending a few minutes meditating on [\[visualizing, sensing and feeling\]](#) the chakra.

To keep this webpage from being overloaded, links for each chakra are given below. It is important to work on each chakra in the order given [\[crown to base\]](#), or you may reverse the order [\[base to crown\]](#), if your chakras are fully open.

CROWN CHAKRA

6TH CHAKRA

THROAT CHAKRA

HEART CHAKRA

SOLAR 666 CHAKRA

SACRAL CHAKRA

BASE CHAKRA

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About this capture

Crown Chakra Meditation

THE SEVENTH CROWN CHAKRA, THE SEAT OF GODHEAD, [SAHASRARA]
THOUSANDFOLD

The Crown Chakra is known as the "thousand-petal lotus." The lotus is also known as a lily. Lily = "Lilith." In addition to each Demon as an actual living being, each Demon has his/her own spiritual message. Lilith rules the Crown Chakra. Satan rules the Base Chakra. Both the Base and Crown Chakras are a male and female couple and work together.

LOCATION: Top of the head

ELEMENT: Water

COLOR: Violet

NUMBER OF PETALS: thousand-petal lotus

PLANET: Jupiter

GENDER: Female

DAY: Thursday

METAL: Tin

FUNCTION: Enlightenment

INNER STATE: Bliss

VIBRATION [Choose from one of the following]:

MARDUK [Necronomicon] This vibration can be used by both new and experienced meditators

"M-M-M-AH-AH-AH-R-R-R-DH-DH-DH-OO-OO-OO-K-K-K"

Be sure to place your tongue for the 'DH' part of the vibration immediately above your front two teeth, as you would in saying the English word "Dog" and vibrate this. This is very similar to, but a bit more exaggerated than the 'TH' vibration.

ING [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators

"E-E-E-E-E-N-N-N-G-G-G-G-"

MAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators

"M-M-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

There is no traditional chant for this chakra.

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS, AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

There is no breathing technique for this chakra.

THE MEDITATION: This meditation is best performed on Thursdays during the hours of the Jupiter, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your seventh chakra point down as shown at the top of this page.
2. Breathe in, focus upon, and feel your seventh chakra and on the exhale, vibrate your selected word of power from the above.
3. Breathe in, focus upon, and feel your seventh chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your seventh chakra for several minutes.

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6th Chakra Meditation

THE SIXTH CHAKRA [AJNA]

LOCATION: Directly beneath the Crown Chakra

ELEMENT: Ether

COLOR: Indigo/bluish-violet

NUMBER OF PETALS: 2

PLANET: Moon

GENDER: Female

DAY: Monday

METAL: Silver

FUNCTION: Psychic vision

INNER STATE: Intuition

BREATHING TECHNIQUE: Kumbhaka Lunar Breath

VIBRATION [Choose from one of the following]:

INANNA [Necronomicon] This vibration can be used by both new and experienced meditators.

"EE-EE-EE-N-N-N-N-AH-AH-N-N-N-AH-AH"

AUM [Traditional chant] This vibration can be used by both new and experienced meditators.

"AH-AH-AH-U-U-U-U-M-M-M-M"

THOR [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators.

"TH-TH-AH-AH-U-U-U-R-R-R" [Roll the R's]

The U rhymes with the English word too

Be sure to place your tongue for the 'TH' part of the vibration directly behind your front two teeth, right where your teeth meet at your gums.

THAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators.

"TH-TH-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

Be sure to place your tongue for the 'TH' part of the vibration directly behind your front two teeth, right where your teeth meet at your gums.

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Mondays during the hours of the Moon, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your sixth chakra point down, as shown at the top of this page
2. Perform the Kumbhaka Lunar Breath [\[click here\]](#)
3. Breathe in, focus upon, and feel your sixth chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your sixth chakra for several minutes.

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This meditation is best performed on Mondays during the hours of the Moon, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your sixth chakra point down, as shown at the top of this page
2. Perform the Kumbhaka Lunar Breath [[click here](#)]
3. Breathe in, focus upon, and feel your sixth chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your sixth chakra for several minutes.

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ELEMENT: Ether

COLOR: Indigo/bluish-violet

NUMBER OF PETALS: 2

PLANET: Moon

GENDER: Female

DAY: Monday

METAL: Silver

FUNCTION: Psychic vision

INNER STATE: Intuition

BREATHING TECHNIQUE: Kumbhaka Lunar Breath

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AUM [Traditional chant] This vibration can be used by both new and experienced meditators.

"AH-AH-AH-U-U-U-U-M-M-M-M"

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The U rhymes with the English word too

Be sure to place your tongue for the 'TH' part of the vibration directly behind your front two teeth, right where your teeth meet at your gums.

THAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators.

"TH-TH-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

Be sure to place your tongue for the 'TH' part of the vibration directly behind your front two teeth, right where your teeth meet at your gums.

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Mondays during the hours of the Moon, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your sixth chakra point down, as shown at the top of this page
2. Perform the Kumbhaka Lunar Breath [click here]
3. Breathe in, focus upon, and feel your sixth chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your sixth chakra for several minutes.

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About this capture

Crown Chakra Meditation

THE SEVENTH CROWN CHAKRA, THE SEAT OF GODHEAD, [SAHASRARA] THOUSANDFOLD

The Crown Chakra is known as the "thousand-petal lotus." The lotus is also known as a lily. Lily = "Lilith." In addition to each Demon as an actual living being, each Demon has his/her own spiritual message. Lilith rules the Crown Chakra. Satan rules the Base Chakra. Both the Base and Crown Chakras are a male and female couple and work together.

LOCATION: Top of the head
ELEMENT: Water
COLOR: Violet
NUMBER OF PETALS: thousand-petal lotus
PLANET: Jupiter
GENDER: Female
DAY: Thursday
METAL: Tin
FUNCTION: Enlightenment
INNER STATE: Bliss

VIBRATION [Choose from one of the following]:

MARDUK [Necronomicon] This vibration can be used by both new and experienced meditators

"M-M-M-AH-AH-AH-R-R-R-DH-DH-DH-OO-OO-OO-K-K-K"

Be sure to place your tongue for the 'DH' part of the vibration immediately above your front two teeth, as you would in saying the English word "Dog" and vibrate this. This is very similar to, but a bit more exaggerated than the 'TH' vibration.

ING [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators

"E-E-E-E-E-N-N-N-G-G-G-G-"

MAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators

"M-M-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

There is no traditional chant for this chakra.

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS, AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

There is no breathing technique for this chakra.

THE MEDITATION: This meditation is best performed on Thursdays during the hours of the Jupiter, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your seventh chakra point down as shown at the top of this page.
2. Breathe in, focus upon, and feel your seventh chakra and on the exhale, vibrate your selected word of power from the above.
3. Breathe in, focus upon, and feel your seventh chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your seventh chakra for several minutes.

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About this capture

Kumbhaka Lunar Breath

Perform both of the following breathing exercises. Do the first set for several breaths, and follow with the second set for the same amount of breaths as you did with the first. For example: If you do 4 rounds with the first set, then make sure to do 4 rounds with the second set; no more, no less.

First Set:

1. Inhale through both nostrils for a count of 2
2. Hold four a count of 4
3. Exhale for a count of 6
4. Hold for a count of 4

The above constitutes one round. 3 to 6 rounds is ok for new people. Those who are experienced and advanced should go with as many as comfortable.

The following exercise should be done for as many rounds as you performed with the first set, [the above exercise]:

Second Set:

1. Inhale for a count of 6
2. Hold for a count of 6
3. Exhale for a count of 4

Do NOT hold at the bottom. However many rounds you did with set one, you need to do with this exercise.

The above constitutes one round. 3 to 6 rounds is ok for new people. Those who are experienced and advanced should go with as many as comfortable.

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About this capture

Yogic Breathing Basics

"Life is in the Breath"

傍 hoth

Yogic breathing exercises are some of the most powerful ways of amplifying the vril/witchpower/chi, etc. These breathing exercises also stimulate the kundalini serpent and facilitate its ascension.

There are many advanced breathing exercises. In order to perform these correctly and effectively, the basics must be mastered. Nearly all of the advanced breathing techniques are built upon the basics. Once you are adept in the basics, the advanced exercises will come much easier.

The witchpower is built in steps, upon solid foundations. These are nothing to fool around with or play with as these exercises work in amplifying and transforming the life-force. It is imperative to proceed slowly and in steps. Skipping ahead and/or overdoing these exercises can be dangerous. As with anything, if something does not feel right, then stop.

Any and all yoga exercises should end with 10-15 minutes of being in a relaxed position and perfectly still. This is where the power lies, as you will experience an energy buzz, which is the amplification of your vril/witchpower.

WARNING!!

DO NOT overdue any breathing exercises!! More here is NOT better! The holding recommendations are only examples. Holding for a count of less is fine. Do whatever is comfortable. One should never feel short of breath, or experience any stress, or the need to gasp for breath when performing any breathing exercises. BREATHING EXERCISES ARE NOT LIKE CALISTHENICS! PUSHING OR EXERTING YOURSELF CAN RESULT IN CENTRAL NERVOUS SYSTEM, I.E. BRAIN DAMAGE.

In doing breathing exercises, begin with one or two methods and only for five rounds of any of the methods below. If you are doing the Kundalini Yoga exercises which include the breath of fire, this acts as a breathing exercise on its own. It is ok to do the full routines for the Kundalini exercises, but I strongly recommend that you begin at lesser repetitions than the 108 given, like start and stay with 54 repetitions for the exercises that say to do 108, for a while. These exercises are something you cannot push. They are not like working out in the gym in any way.

As for people who have been on a routine for some time and have experience, go with whatever you know is comfortable for you. I am speaking to the new and inexperienced here.

BASIC YOGIC BREATHING EXERCISES

Yogic Complete Breath [Foundation]

Sun/Moon Breath [Alternate Nostril]

Breath of Fire

Humming Breath

Sithali

Sitkari [Serpent Hissing Breath]

Cat Hissing Breath [Ujjayi]

Kumbhaka Lunar Breath

666 Breath of Lucifer's Grail

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Sithali

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Cat Hissing Breath [Ujjayi]

Kumbhaka Lunar Breath

666 Breath of Lucifer's Grail

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About this capture

Complete Yogic Breath

This breathing exercise is the foundation and one of the first taught to beginning yoga students.

1. Sit with your spine straight, you may also stand if you wish
2. Breathe in through your nose:
 - A. Pushing out your lower abdominal muscles, fill the bottom part of your lungs, then
 - B. the middle part of your lungs, then
 - C. Your upper lungs
3. Hold for 5, 8 or 10 counts [whichever is most comfortable, without straining]. NEVER push this!
4. Exhale with contracting your lower abdominal muscles, then your mid-section [lower lungs], then your upper lungs, until completely empty of breath

Steps 1-4 constitute one round. Perform 5 rounds.

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[About this capture](#)

Alternate Nostril [Sun/Moon] Breathing [Anuloma Viloma]

1. Place your thumb over your right nostril, closing your right nostril, and inhale through your left nostril for a count of four and hold your breath for a count of six
2. Switch your thumb to your left nostril, closing your left nostril with your thumb, and now exhale for a count of four through your right nostril, slowly and evenly.
3. Keeping your left nostril closed with your thumb, inhale through your right nostril for a count of four and hold for a count of six.

4. Close your right nostril with your thumb and exhale through your left nostril, for a count of four.

5. Keeping your thumb on your right nostril, inhale through your left nostril for a count of four, hold for a count of six, switch your thumb to your left nostril, and exhale through your right nostril for a count of four.

Inhale through left
Hold at the end of the inhale
Exhale through right
Inhale through right
Hold at the end of the inhale
Exhale through left

The above constitutes one round.

For those of you who are new to breathing exercises, you should do five rounds, but no more. It can take several months before you move on to higher numbers of rounds. Experienced meditators can do ten rounds or more. Remember, with all breathing exercises, less is always better, in other words, never push any breathing exercises or do more than is comfortable. You should NEVER feel that you are getting tired, as this is a warning to stop. Never hold your breath any longer than is comfortable. Pushing breathing exercises can be dangerous.

It is important to relax and take your time with this exercise.

For advanced meditators, the times can vary from being equal, for example, a ratio of 2 on the inhale, 8 on the hold, and 4 on the exhale, but this must be consistent throughout the meditation.

The above exercise is excellent to perform after performing healing work, or any working requiring an output of energy, as it acts to balance the energies of the soul.

The above exercise directs the prana/witchpower to the head and upper chakras, balances the ida and pingala channels [sun and moon nadis], and works on purifying them for the safe ascension of the kundalini serpent.

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About this capture

Breath of Fire [Kapalabhati]

1. Contract your abdominal muscles, forcefully, creating an exhale, by pumping your stomach muscles in and out, hard and fast, but controlled. Air will enter the top part of your lungs by itself. Use the rapid contractions of your abdominal muscles to inhale and exhale with this exercise. The contractions should be rhythmic.

2. Practice a few times, and get a feel for it.

3. Do 20 in a row, in and out, using your abdominal muscles in rapid succession, and at the end of the 20th breath, exhale, inhale and fill your lungs, contract your anus, lower your chin to your chest, hold your breath as long as you comfortably can- DO NOT PUSH YOURSELF!

4. Exhale slowly.

The above constitutes one round. The exhalation should be brief, and the inhalation should be passive and longer. Rounds are increased by adding the number of pumpings with your abdominal muscles. First, try doing three sets of 20 pumpings and then after some time, increase to 30, then 40 until you are doing 60.

What this breathing exercise does:

1. It increases the amount of oxygen in the body
2. It increases the amount of heat. Alchemists in the Gothic and medieval times were referred to as "puffers" and the bellows by the fireplace in alchemy paintings was symbolic of this exercise.

3. THIS BREATH IS THE FOUNDATION OF KUNDALINI YOGA

DO NOT perform this exercise if you are pregnant, have problems with high blood pressure, have a hernia or any other physical problems involving your abdomen.

Here is a link to a YouTube video that demonstrates how to correctly perform this breathing exercise.

PLEASE NOTE* This YouTube video is only linked here for a short [17 seconds in duration], easy to understand demonstration, and has no connection whatsoever in any way to Joy of Satan Ministries.

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Yogic Humming Breath [Brahmari]

This breath is essential to mastering mantras [words and names of power]. Mantras should always be vibrated, NEVER just spoken as words. Each syllable of a mantra should be vibrated. It is in the vibration that sacred words and names manifest their power.

To perform the Yogic Humming Breath [Brahmari]:

1. Breathe in as with the Complete Yogic Breath, filling your lungs from the bottom to the top.
2. On the exhale, keeping your lips closed for this exercise, HUM the breath out. This will extend the exhale. [Inhale fully, then sound HMMMMMMMM [lips closed] until you are completely empty of air].

The above constitutes one round. Do five rounds.

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[About this capture](#)

[Complete Yogic Breath](#)

This breathing exercise is the foundation and one of the first taught to beginning yoga students.

1. Sit with your spine straight, you may also stand if you wish
2. Breathe in through your nose:
 - A. Pushing out your lower abdominal muscles, fill the bottom part of your lungs, then
 - B. the middle part of your lungs, then
 - C. Your upper lungs
3. Hold for 5, 8 or 10 counts [whichever is most comfortable, without straining]. NEVER push this!
4. Exhale with contracting your lower abdominal muscles, then your mid-section [lower lungs], then your upper lungs, until completely empty of breath

Steps 1-4 constitute one round. Perform 5 rounds.

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About this capture

Sithali

1. Curl your tongue as in the illustration below:
2. Inhale through your tongue, keeping it curled
3. Close your mouth and hold your breath for a count of 5-10 [whichever is comfortable].
4. Then, exhale slowly through your nose

The above constitutes one round.

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About this capture

The Serpent Hissing Breath [Sitkari]

1. Press your tongue against the roof of your mouth lightly, but keep a very small space open to inhale.
2. Inhale, making a hissing sound. This should occur naturally with your tongue placed lightly on the roof of your mouth. As with all yogic breathing, the inhale should be in three parts, smoothly and evenly- first fill your lower lungs, then middle and then top as with the Complete Yogic Breath.
3. Hold your breath as long as comfortable, and then exhale slowly and evenly through your nose.

The above constitutes one round. Perform 5 - 10 rounds.

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About this capture

Cat Breath [Ujjayi]

To begin, practice partially closing your glottis [as with snoring] and hissing like a cat,

both with an inhale and exhale. This should be even and controlled.

1. Now that you have located your glottis, close it off as with the hissing and inhale through your nose. A faint hissing sound should be heard, as with light snoring.

2. Hold your breath

3. Exhale through your nose, keeping your glottis partially closed.

Perform this 3-5 times and get a feel for it, as this technique can be used with more advanced breathing exercises.

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About this capture

Kumbhaka Lunar Breath

Perform both of the following breathing exercises. Do the first set for several breaths, and follow with the second set for the same amount of breaths as you did with the first. For example: If you do 4 rounds with the first set, then make sure to do 4 rounds with the second set; no more, no less.

First Set:

1. Inhale through both nostrils for a count of 2

2. Hold four a count of 4
3. Exhale for a count of 6
4. Hold for a count of 4

The above constitutes one round. 3 to 6 rounds is ok for new people. Those who are experienced and advanced should go with as many as comfortable.

The following exercise should be done for as many rounds as you performed with the first set, [the above exercise]:

Second Set:

1. Inhale for a count of 6
2. Hold for a count of 6
3. Exhale for a count of 4

Do NOT hold at the bottom. However many rounds you did with set one, you need to do with this exercise.

The above constitutes one round. 3 to 6 rounds is ok for new people. Those who are experienced and advanced should go with as many as comfortable.

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About this capture

666 Breath of Lucifer's Grail

This breath is somewhat advanced and works to connect the male and female aspects of the grail. This is very important for the Magnum Opus. One should already be competent with breathing exercises and in working with energy.

1. Breathe in through your base chakra to your solar [666] chakra.
2. Hold your breath as long as you can, comfortably, and focus on your 6th chakra/pineal gland. You should feel a bit of pressure on the 6th chakra.
3. Exhale, and repeat for as many rounds as is comfortable.

What this does: this breathing exercise connects the all-important pineal gland/6th chakra [female aspect] to the 666 solar chakra [male aspect]. A powerful energy link must be established between these two chakras in order to perform the Magnum Opus.

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About this capture

Satan told me he will be giving me the formula to the Magnum Opus. The Magnum Opus is the highest working in Satanism, and the end result of all legitimate occult disciplines, the allegories and the legends of the Gods.

The Magnum Opus is physical and spiritual perfection and immortality.

The effects of the Magnum Opus are said to reverse aging- grey hair turns back to its natural color, lost teeth grow back in, ailments are cured and perfect health is restored.

I strongly advise anyone who begins this working to be totally out of puberty.

This section is under construction in that Satan and Azazel are working with me now and more information will be forthcoming. I will keep everyone up to date when more information is added.

Demons who specialize in "metal-working" - all of this is spiritual and the metals are the chakras. Many Demons specialize with guidance in regards to the Magnum Opus. It helps to have a Demon/ess work with you.

Obviously, the Magnum Opus is very advanced and anyone beginning this work should be totally familiar both in direct experience and knowledge with power meditation.

This working is a process which will take time. The meditations given are exceptionally powerful and are not for newbies or the inexperienced. It has been quoted, that in the end, many will find the truth too late, in that xianity and its cohorts are a vicious hoax and a lie, but it will be too late for them. This working takes time.

There are certain preliminary meditations initiates must perform to prepare the soul for the more advanced workings which will build upon these. They are given below.

Upon deeper research, Satan gives his children the gift of immortality. Satan is the bringer and giver of knowledge, along with many Demon friends. Satan is the one and only True God and Creator of humanity. Xians talk the talk about perfection, immortality, everlasting life, etc., Everything of xianity is false.

Satan shows us the truth and the way.

HAIL SATAN!!!!

I place my affairs in the hands of those whom I have tried and who are in accord with my

desires.

- Satan

Step One

Step Two

Step Three

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About this capture

Step One

Step one and step two should be done together. It is imperative that you locate and activate your pineal gland, as this gland secretes the female aspect of the elixer of life.

1. Clean your aura and chakras thoroughly.
2. Do any breathing exercise of your choice that will get your witchpower going.
3. When you can feel your witchpower, condense it into a ball of light and circulate it this way- take it to your sacral (2nd) chakra in the front, then to your perinium, your base chakra, your sacral chakra on your spine, work it on up through each chakra on your

spine to the crown chakra. From there, drop it into the middle sixth chakra, behind the third eye and then down a bit to the right and onto the pineal gland. From there, to the third eye on the forehead and then to the front throat chakra and on down the front, back to the sacral chakra. For the Magnum Opus, the energy must return to and be stored in the sacral (2nd) chakra.

This completes one circuit.

To correctly perform this meditation, you should be intent, but relaxed in directing the condensed witchpower to each chakra. You should feel a pressure sensation (most common) or that the energy is right in the chakra. Most of the time, this begins as a slow process. You need to "feel" the energy, this is very important. Take your time with it.

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Step Two

For those of you who have begun their preliminary work on the Magnum Opus (circulating your ball of light), the next step is very important:

You all need to locate your pineal gland. It is in the center of the brain and down to the right a bit below. Those of you who are working on this should begin meditating on your pineal gland. One excellent way to do this is by relaxing and breathing energy into it and

expanding it on the exhale, like you would your aura.

The pineal gland is where one major part of the elixer of life is secreted in what is called "dripping ambrosia." You will know when you have found it and activated it as the ambrosia is bliss and pleasure beyond words. You will definitely feel it. Don't do this if you must be somewhere and are time sensitive as the pleasure can be so extreme that getting up and about can be near impossible.

There is much more to this, but what I have above is a major step. I will be writing more on this soon, as there is another step that must be worked on and mastered. At this point, those of you who are following along should do pineal meditation every day. This is important. The ambrosia of the pineal gland is the female part of the elixer.

Here are some exercises you can adapt that will work on your pineal gland:

3rd Eye, Pineal Breathing Meditation

Another very effective exercise is to perform alternate nostril breathing (see technique #3), where you hold at the top of the inhale. To adapt this, just inhale into your pineal gland and expand it on the exhale. The breath follows wherever the attention is focused.

Pineal void meditation: Just focus on your pineal gland. Center yourself in it, feel it, and if it secretes the elixer, meditate on the beautiful energy. This is very effective.

Pineal Meditation

Meditation from Satan

For the above, breathe the energy directly into your pineal gland instead of the 6th chakra.

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3rd Eye, Pineal Breathing Meditation

What this meditation does is it puts pressure on your third eye or pineal gland, which will further open and empower whichever one you are focusing on. This meditation is advanced and not for beginners. You should have enough experience to where you fully understand the directions below with no problem.

1. Breathe in energy from the base of your spine up to your throat chakra.
2. Hold as long as comfortable and focus on either your third eye or pineal gland. You should feel a pressure, ache, or even slight pain.
3. Exhale and repeat for a number of times.

Before you begin this meditation or any other for that matter, you should plan ahead what your meditation will consist of. In this case, whether you will focus on your pineal gland or third eye. I have done both in that I began the meditation focusing on my third eye and then on my pineal gland for the second half.

Eventually, when you fully open and activate your pineal gland, your head will be full of light. This is extremely powerful and very pleasurable. This light is very powerful for manifesting your desires when properly directed.

The sensation from the pineal gland when it is activated is incredible and beyond words. It is exceptionally pleasurable and lasts for hours when one is still and intuned.

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Alternate Nostril [Sun/Moon] Breathing [Anuloma Viloma]

1. Place your thumb over your right nostril, closing your right nostril, and inhale through your left nostril for a count of four and hold your breath for a count of six
2. Switch your thumb to your left nostril, closing your left nostril with your thumb, and now exhale for a count of four through your right nostril, slowly and evenly.
3. Keeping your left nostril closed with your thumb, inhale through your right nostril for a count of four and hold for a count of six.
4. Close your right nostril with your thumb and exhale through your left nostril, for a count of four.
5. Keeping your thumb on your right nostril, inhale through your left nostril for a count of four, hold for a count of six, switch your thumb to your left nostril, and exhale through your right nostril for a count of four.

Inhale through left

Hold at the end of the inhale

Exhale through right

Inhale through right

Hold at the end of the inhale

Exhale through left

The above constitutes one round.

For those of you who are new to breathing exercises, you should do five rounds, but no more. It can take several months before you move on to higher numbers of rounds.

Experienced meditators can do ten rounds or more. Remember, with all breathing exercises, less is always better, in other words, never push any breathing exercises or do more than is comfortable. You should NEVER feel that you are getting tired, as this is a warning to stop. Never hold your breath any longer than is comfortable. Pushing breathing exercises can be dangerous.

It is important to relax and take your time with this exercise.

For advanced meditators, the times can vary from being equal, for example, a ratio of 2 on the inhale, 8 on the hold, and 4 on the exhale, but this must be consistent throughout the meditation.

The above exercise is excellent to perform after performing healing work, or any working requiring an output of energy, as it acts to balance the energies of the soul.

The above exercise directs the prana/witchpower to the head and upper chakras, balances the ida and pingala channels [sun and moon nadis], and works on purifying them for the safe ascension of the kundalini serpent.

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About this capture

Pineal Meditation

This meditation expands intuitiveness and creativity and helps to open one's mind to comprehend information much easier.

Relax and go into a trance state

Inhale and visualize white-gold energy entering through your third eye into your pineal gland.

Draw the energy in with each inhale, then brighten, and expand your pineal gland with the energy with each exhale.

The first few times you do this, affirm to yourself: "I am breathing in powerful white-gold energy that is safely stimulating my pineal gland."

When you are finished, feel the energy for a few minutes and meditate on it. It should be very pleasurable.

This meditation activates and empowers the pineal gland. The pineal gland is the psychic powerhouse of the brain. White-gold is the most powerful of all of the colors. It is the color of the Sun and this is one of the reasons the original religions worshipped the Sun.

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About this capture

Meditation from Satan

This is the most blissful meditation I have ever done; it was a gift to me from Father Satan. This meditation stimulates the crown chakra and the pineal gland and it is a most beautiful natural high that lasts long after the meditation is performed.

Begin by "breathing" into your third eye. Do this several times in and out. (See the Foundation Meditation for how to do this if you are unfamiliar).

Inhale into your third eye deeply, all the way back into your 6th chakra. (The 6th chakra is behind the third eye and is located about half way from your third eye and the rear of your head).

Hold the inhale for a count of five. (You can hold longer if you are experienced in power breathing).

Now slowly exhale and when you exhale, visualize the energy from your inhale as bright light and flood the top part of your head with it. (Your brain area).

Do this for five to ten times. When you are finished, just relax and meditate on the beautiful energy. It is addicting.

HAIL SATAN!!

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About this capture

The Breath:

The Basis of Magick, Energy Manipulation, and Mind Power

Sit in a comfortable chair or lie down on a comfortable spot and relax.

Imagine and will, with each inhale, not only your lungs are breathing, inhaling air, but also your whole body is breathing in energy. You inhale with your entire body. The breath acts as a focus for absorbing energy.

Know that along with your lungs, each single inch of your body simultaneously absorbs energy. Like a dry sponge when dipped into water absorbs, your body should absorb energy with each inhalation.

Since everyone is individual, how each of us feels the energy will be different in some respects.

To reverse this, exhale energy out. This can make you tired and shouldn't be done regularly other than to get a grip on how to do it.

Exhaling energy is for empowering talismans, charging sigils, healing- anything, and everything when you want to put energy into something or to direct it.

Energy can also be inhaled and absorbed and then directed to a specific area of your body for healing.

In a very short time, you should be able to feel the energy when you breathe it in. As you advance, you will be able to see it without trying to visualize it.

Feeling in this exercise is most important, especially when you are new. Do not try to see the energy as this can be a distraction. Just get a feel for it.

This exercise is the most important for working with your mind and manipulating energy, which is the foundation of all magick.

As you advance, you can use this technique of energy absorption to absorb energy from the Sun and from just about anything you choose.

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Step Three

The next step is activating and fueling the sacral chakra, which produces the male aspect of the elixer. When it is fully operating, this chakra transforms the life-force/vitality into the male aspect of the elixer of life. This is accomplished through constant heat from the sacral chakra.

Then, through a special process, the two elixirs are combined, but only after they are properly cleansed, which is another step I will add soon. The result is reversal of aging, all ailments go away and there is immortality and physical and spiritual perfection as the Gods.

This meditation is NOT pleasant! Satan told me "There are some who are fanatics and take this to extremes." By this he meant abstinence and celibacy which he confirmed are VERY UNHEALTHY.

It is important that you have full orgasms along with this meditation, BUT- THEY MUST BE AT LEAST SEVERAL HOURS OR MORE FROM PERFORMING THIS MEDITATION. In other words, don't do the two close together. Wait to have sexual intercourse/orgasm at least several hours after performing this meditation. Full orgasm is every bit as important and has other benefits.

Here is the meditation:

Stimulate yourself OR (for men) if you wake up in the morning with an erection, breathe the arousal into your second sexual/sacral chakra until it is completely gone- no erection. For women, you should no longer feel any arousal. This can take a few breaths. This is most effective when done during the am hours.

What this does, it activates and fires up the sacral chakra, and condenses and stores the life-force which is essential to the working. If done correctly, you will begin to feel a heat/burning sensation in the second chakra. This is the “lower burner.” The arousal is your life-force and is exceptionally powerful. This life-force/vitality is then condensed and stored in the second chakra instead of being dissipated through ejaculation/orgasm. The heat transforms it and it then turns into an elixir like the ambrosia from the pineal gland.

For those with less sex drive, using a vibrator can be a help in sexually arousing yourself.

Partners can also work together in foreplay, and when almost to orgasm, breathe the energy back into the sacral chakra.

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6th Chakra Meditation

THE SIXTH CHAKRA [AJNA]

LOCATION: Directly beneath the Crown Chakra
ELEMENT: Ether
COLOR: Indigo/bluish-violet
NUMBER OF PETALS: 2
PLANET: Moon
GENDER: Female
DAY: Monday
METAL: Silver
FUNCTION: Psychic vision
INNER STATE: Intuition
BREATHING TECHNIQUE: Kumbhaka Lunar Breath

VIBRATION [Choose from one of the following]:

INANNA [Necronomicon] This vibration can be used by both new and experienced meditators.

"EE-EE-EE-N-N-N-N-AH-AH-N-N-N-AH-AH"

AUM [Traditional chant] This vibration can be used by both new and experienced meditators.

"AH-AH-AH-U-U-U-U-M-M-M-M"

THOR [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators.

"TH-TH-AH-AH-U-U-U-R-R-R" [Roll the R's]

The U rhymes with the English word too

Be sure to place your tongue for the 'TH' part of the vibration directly behind your front two teeth, right where your teeth meet at your gums.

THAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators.

"TH-TH-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

Be sure to place your tongue for the 'TH' part of the vibration directly behind your front two teeth, right where your teeth meet at your gums.

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Mondays during the hours of the Moon, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your sixth chakra point down, as shown at the top of this page
2. Perform the Kumbhaka Lunar Breath [[click here](#)]
3. Breathe in, focus upon, and feel your sixth chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your sixth chakra for several minutes.

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60 captures

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Kumbhaka Lunar Breath

Perform both of the following breathing exercises. Do the first set for several breaths, and follow with the second set for the same amount of breaths as you did with the first. For example: If you do 4 rounds with the first set, then make sure to do 4 rounds with the second set; no more, no less.

First Set:

1. Inhale through both nostrils for a count of 2
2. Hold four a count of 4

3. Exhale for a count of 6
4. Hold for a count of 4

The above constitutes one round. 3 to 6 rounds is ok for new people. Those who are experienced and advanced should go with as many as comfortable.

The following exercise should be done for as many rounds as you performed with the first set, [the above exercise]:

Second Set:

1. Inhale for a count of 6
2. Hold for a count of 6
3. Exhale for a count of 4

Do NOT hold at the bottom. However many rounds you did with set one, you need to do with this exercise.

The above constitutes one round. 3 to 6 rounds is ok for new people. Those who are experienced and advanced should go with as many as comfortable.

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Throat Chakra Meditation

THE FIFTH THE THROAT CHAKRA [VISHUDDHI]

LOCATION: Throat

ELEMENT: Air

COLOR: Sky Blue

NUMBER OF PETALS: 16

PLANET: Venus

GENDER: Female

DAY: Friday

METAL: Copper

FUNCTION: Communication, emotional self-expression

INNER STATE: Psychic hearing, emotions

BREATHING TECHNIQUE: Yogic Humming Breath [Brahmari]

VIBRATION [Choose from one of the following]:

NANNA [Necronomicon] This vibration can be used by both new and experienced meditators.

N-N-N-N-AH-AH-N-N-N-AH-AH

HAM or HANG [traditional chant] This vibration can be used by both new and experienced meditators.

"H-H-AH-AH-AH-M-M-M-M" or "H-H-AH-AH-AH-N-N-G-G"

KAUN [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators.

K-K-AH-AH-AH-U-U-U-N-N

HAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators.

"H-H-H-AH-AH-AH-U-U-U-U-M-M-M-M"

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Fridays during the hours of the Venus, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your throat chakra point down, as shown at the top of this page
2. Perform the Yogic Humming Breath [Brahmari] [[click here](#)]
3. Breathe in, focus upon, and feel your throat chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your throat chakra for several minutes.

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Yogic Humming Breath [Brahmari]

This breath is essential to mastering mantras [words and names of power]. Mantras should always be vibrated, NEVER just spoken as words. Each syllable of a mantra should be vibrated. It is in the vibration that sacred words and names manifest their power.

To perform the Yogic Humming Breath [Brahmari]:

1. Breathe in as with the Complete Yogic Breath, filling your lungs from the bottom to the top.
2. On the exhale, keeping your lips closed for this exercise, HUM the breath out. This will extend the exhale. [Inhale fully, then sound HMMMMMMMM [lips closed] until you are completely empty of air].

The above constitutes one round. Do five rounds.

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About this capture

Heart Chakra Meditation

THE FOURTH, THE CENTER THE HEART CHAKRA (ANAHATA)

LOCATION: Center of the chest

ELEMENT: Fire/Air

COLOR: Green

NUMBER OF PETALS: 12

PLANET: Mercury

Gender: Neuter

DAY: Wednesday

METAL: Mercury

FUNCTION: The heart chakra is the neuter connector for the upper and lower chakras

INNER STATE: Levity, astral projection

BREATHING TECHNIQUE: Alternate Nostril [Sun/Moon] Breathing [Anuloma Viloma]

VIBRATION [Choose from one of the following]:

NEBO [Necronomicon] This vibration can be used by both new and experienced meditators

"N-N-N-NAY-AY-AY-B-B-B-B-OH-OH-OH"

YAM or YANG [traditional chant] This vibration can be used by both new and experienced meditators.

"Y-Y-AH-AH-AH-M-M-M-M" or "Y-Y-AH-AH-AH-N-N-G-G"

GEBO [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators.

"G-G-G-G-AY-AY-AY-B-B-B-B-OH-OH-OH-OH"

YAUM

[Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators.

"Y-Y-Y-AH-AH-AH-U-U-U-U-M-M-M-M"

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Wednesdays during the hours of the Mercury, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Visualize your heart chakra as a YONI:

2. Perform the Alternate Nostril [Sun/Moon] Breathing [Anuloma Viloma] [[click here](#)]
3. Breathe in, focus upon, and feel your heart chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your heart chakra for several minutes.

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[About this capture](#)

Solar 666 Chakra Meditation

THE THIRD THE SOLAR CHAKRA (MANIPURA)

LOCATION: Slightly above the naval near the solar plexus

ELEMENT: Fire

COLOR: White-Gold [Brilliant like the Sun]

NUMBER OF PETALS: 10

PLANET: Sun

GENDER: Male

DAY: Sunday

METAL: Gold

FUNCTION: This chakra is the powerhouse of the soul; will, power, manipulation

INNER STATE: Willpower, timing. This chakra is the Grail of Lucifer

BREATHING TECHNIQUE: Breath of Fire [Kapalabhati]

VIBRATION [Choose from one of the following]:

UDDU [Necronomicon] This vibration can be used by both new and experienced meditators.

"OO-OO-OO-OO-DH-DH-DH-DH-OO-OO-OO-OO"

The U rhymes with the English word too

Be sure to place your tongue for the 'DH' part of the vibration immediately above your front two teeth, as you would in saying the English word "Dog" and vibrate this. This is very similar to, but a bit more exaggerated than the 'TH' vibration.

RAM or RANG [traditional chant] This vibration can be used by both new and experienced meditators.

"R-R-AH-AH-AH-M-M-M-M" or "R-R-AH-AH-AH-N-N-G-G" [Roll the R's]

REDA [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators.

R-R-AY-AY-DH-DH-AH-AH [Roll the R's]

Be sure to place your tongue for the 'DH' part of the vibration immediately above your front two teeth, as you would in saying the English word "Dog" and vibrate this. This is very similar to, but a bit more exaggerated than the 'TH' vibration.

VARIATION [MUCH MORE POWERFUL AND BASED UPON THE GOTHIC]: RAUDA

R-R-R-AH-AH-U-U-U-DH-DH-AH-AH [Roll the R's]

The U rhymes with the English word too

Be sure to place your tongue for the 'DH' part of the vibration immediately above your front two teeth, as you would in saying the English word "Dog" and vibrate this. This is very similar to, but a bit more exaggerated than the 'TH' vibration.

RAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators

"R-R-AH-AH-AH-U-U-U-U-M-M-M-M" [Roll the R's]

The U rhymes with the English word too

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Sundays during the hours of the Sun, but if you are

doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your Solar 666 chakra pointing downwards, as shown at the top of this page [This all-important chakra is a 'cup' and catches the nectar of the pineal gland, which gives immortality].
2. Perform the Yogic Breath of Fire [Kapalabhati] [[click here](#)]
3. Breathe in, focus upon, and feel your solar 666 chakra and on the exhale, vibrate your selected word of power several times.
4. Remain still, focusing upon and feeling your solar 666 chakra for several minutes.

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http://www.angelfire.com/empire/serpentis666/Breath_of_Fire.html

103 captures

19 Oct 2009 - 9 Jul 2025

Aug SEP Oct

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2014 2015 2016

[About this capture](#)

Breath of Fire [Kapalabhati]

1. Contract your abdominal muscles, forcefully, creating an exhale, by pumping your stomach muscles in and out, hard and fast, but controlled. Air will enter the top part of your lungs by itself. Use the rapid contractions of your abdominal muscles to inhale and exhale with this exercise. The contractions should be rhythmic.

2. Practice a few times, and get a feel for it.

3. Do 20 in a row, in and out, using your abdominal muscles in rapid succession, and at the end of the 20th breath, exhale, inhale and fill your lungs, contract your anus, lower your chin to your chest, hold your breath as long as you comfortably can- DO NOT PUSH YOURSELF!

4. Exhale slowly.

The above constitutes one round. The exhalation should be brief, and the inhalation should be passive and longer. Rounds are increased by adding the number of pumpings with your abdominal muscles. First, try doing three sets of 20 pumpings and then after some time, increase to 30, then 40 until you are doing 60.

What this breathing exercise does:

1. It increases the amount of oxygen in the body

2. It increases the amount of heat. Alchemists in the Gothic and medieval times were referred to as "puffers" and the bellows by the fireplace in alchemy paintings was symbolic of this exercise.

3. THIS BREATH IS THE FOUNDATION OF KUNDALINI YOGA

DO NOT perform this exercise if you are pregnant, have problems with high blood pressure, have a hernia or any other physical problems involving your abdomen.

Here is a link to a YouTube video that demonstrates how to correctly perform this breathing exercise.

PLEASE NOTE* This YouTube video is only linked here for a short [17 seconds in duration], easy to understand demonstration, and has no connection whatsoever in any way to Joy of Satan Ministries.

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<http://www.angelfire.com/empire/serpentis666/Sacral666Chakra.html>

57 captures

28 Jan 2013 - 9 Sep 2021

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27

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About this capture

Sacral Chakra Meditation

LOCATION: Halfway between the naval and pubic bone.

ELEMENT: Earth

COLOR: Orange

NUMBER OF PETALS: 6

PLANET: Mars

GENDER: Male

DAY: Tuesday

METAL: Iron

FUNCTION: Sexuality, pleasure, procreation, creativity, the seat of sexual energy.

INNER STATE: Creative Potential

BREATHING TECHNIQUE: Sacral Breath [See below]

VIBRATION [Choose from one of the following]:

NERGAL [Necronomicon] This vibration can be used by both new and experienced meditators.

"N-N-N-AIR-AIR-AIR-G-G-G-AH-AH-AH-L-L-L"

VAM or VANG [traditional chant] This vibration can be used by both new and experienced meditators.

"V-V-AH-AH-AH-M-M-M-M" or "V-V-AH-AH-AH-N-N-G-G"

DAGUR [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators.

DH-DH-AH-AH-G-G-U-U-U-R-R-R [Roll the R's]

Be sure to place your tongue for the 'DH' part of the vibration immediately above your front two teeth, as you would in saying the English word "Dog" and vibrate this. This is very similar to, but a bit more exaggerated than the 'TH' vibration.

VAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators

"V-V-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Tuesdays during the hours of Mars, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your sacral chakra pointing upwards, like a pyramid, as shown at the top of this page.

2. Perform the Sacral Breath:

Inhale through your nose and focus upon drawing energy from your base chakra into your sacral chakra; inhale the energy into your sacral chakra and hold for a count of 6. [This can be varied for however long you are comfortable, as holding the breath should never be pushed. A count of 4 or 8 is fine as long as you stay with this count through the remainder of the breathing exercise].

Then, exhale and just let the air fall out of your lungs effortlessly.

The above completes one round. Do several rounds.

3. Breathe in, focus upon, and feel your sacral chakra and on the exhale, vibrate your selected word of power several times.

4. Remain still, focusing upon and feeling your sacral chakra for several minutes.

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<http://www.angelfire.com/empire/serpentis666/Base666Chakra.html>

55 captures

28 Jan 2013 - 24 Dec 2024

Jul SEP Nov

07

2014 2015 2016

About this capture

Base Chakra Meditation

THE FIRST, THE BASE CHAKRA, THE "MULADHARA" MEANING, "ROOT."

ELEMENT: Earth

COLOR: Red

NUMBER OF "PETALS": 4

PLANET: Saturn

GENDER: Male

DAY: Saturday

METAL: Lead

FUNCTION: Survival, grounding

INNER STATE: Stability

BREATHING TECHNIQUE: [See below]

VIBRATION [Choose from one of the following]:

NINIB [Necronomicon] This vibration can be used by both new and experienced meditators.

"N-N-N-N-EE-EE-EE-N-N-N-N-EE-EE-EE-B-B-B-B-B"

LAM or LANG [Traditional chant] This vibration can be used by both new and experienced meditators.

"L-L-AH-AH-AH-M-M-M-M" or "L-L-AH-AH-AH-N-N-G-G"

SOWILO [Runic] This vibration is intermediate to advanced, but can be used by both new and experienced meditators.

"S-S-OH-OH-V-V-EE-EE-LL-OH-OH"

SAUIL [Runic] [GOTHIC VARIATION, WHICH IS MUCH MORE POWERFUL AND SHOULD ONLY BE USED BY EXPERIENCED MEDITATORS]

"S-S-AH-AH-U-U-U-L-L-L"

LAUM [Sanskrit] This vibration is advanced and exceptionally powerful, and should only be used by experienced meditators

"L-L-AH-AH-AH-U-U-U-U-M-M-M-M"

The U rhymes with the English word too

Note* ALWAYS KEEP THE SAME CATEGORY IN REGARDS TO YOUR WORD OF POWER, IF YOU ARE PERFORMING THE FULL CHAKRA MEDITATION; FOR EXAMPLE, IF YOU ARE USING THE RUNIC VIBRATION, STAY WITH THIS AND USE THE RUNIC VIBRATIONS FOR THE OTHER CHAKRAS.

THE MEDITATION:

This meditation is best performed on Saturdays during the hours of Saturn, but if you are doing the full meditation; working on all of your chakras, then any time is fine.

1. Align [visualize] your base chakra pointing upwards, like a pyramid, as shown at the top of this page.

2. Perform the following breathing exercise:

Inhale slowly through your nose, contract your anus and visualize and focus upon energy being drawn into your base chakra and with the inhale, draw this energy up through all of your chakras to the crown, illuminating each one.

Hold for a count of four for new people, for an average, a count of ten and for advanced meditators, however long you feel comfortable. This should be the same count throughout the meditation.

Exhale slowly through your nose and visualize and focus upon energy being drawn into your crown chakra and with the exhale, direct this energy back down through all of your chakras to the base, illuminating each one.

3. Breathe in, focus upon, and feel your base chakra and on the exhale, vibrate your selected word of power several times.

4. Remain still, focusing upon and feeling your base chakra for several minutes.

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http://hailtosatansvictory666.angelfire.com/Third_Month.html

8 captures

23 Jan 2015 - 9 Sep 2015

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09

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About this capture

Third Month

Days One Through Five:

The following meditation is the most important meditation as it deals with invoking energy. Energy manipulation is the basis of all mind power/magick. To be able to feel the nuances of different energies, to invoke them and to direct them is the basis of power.

The exercise for the next five days will be based upon the foundation meditation. But, instead of expanding the aura, you will breathe the energy back into the ether. Breathe the energy in and exhale the energy, sending it back out with each exhale. Do the above for 15 breaths.

What this exercise does:

This exercise will enable you to breathe energy into people, objects, empower sigils and talismans and program anything you wish with your energy. This exercise will also prepare you for the next step in this program- working with the elements.

Days Six through Thirteen

For the next three days, we will be working with Ectoplasm. Ectoplasm is the substance we see with the clouds when scrying. This is a minor form, but will get you started.

Candle light is perfect for this exercise. Candle color here does not matter, so use whatever you have available.

If you have a black mirror, you will want to use this, but any other similar props will do. You can even use a regular mirror or a bowl of dark or black liquid.

1. Sit in a quiet dimly lit room.
2. Relax and go into a trance state. This does not have to be a deep trance, just enough so you are focused.
3. Look into the mirror or bowl of liquid and stare at one point. You should eventually see clouds form.
4. Concentrate on these clouds, willing them in a soft way to condense and thicken.
5. For days seven through nine of this exercise, gently and slowly take your eyes off of the mirror. You should still be able to see the clouds in front of you. Try to focus on them for two to three minutes.
6. Blink your eyes and move your fingers and toes and gently bring yourself back from the trance.

For Days Ten through Thirteen:

Repeat the above exercise, but with step five, will the ectoplasm into a ball shape.

About Ectoplasm:

Ectoplasm has many different astral uses. Extra-terrestrials use this in a much more potent form than humans. This is the cloud that forms before many abductions, where there is a loss of time and memory. Ectoplasm can make one invisible and can also be used to kill with death rituals. After proficiency is achieved in producing this substance, one can will it to manifest in specific colors that are harmonious with the objective of the working.

The most common example of the use of ectoplasm is with mediums. The ectoplasm gives the evoked spirit something to manifest itself in. Ectoplasm can also add much more potency to creating a thoughtform.

Days Fourteen through Seventeen

When you can perform this exercise for five minutes straight with uninterrupted concentration, you are proficient.

Get together four simple objects like a pen, pencil, ball, hair clip, spoon- whatever. Just make sure the object is simple and easy to visualize.

1. Take the first object and focus on it for one to two minutes.
2. Close your eyes and visualize it for one to two minutes
3. Open your eyes and visualize the object in front of you in the air. You should only be focused on seeing the object and not anything else in the room.
4. Repeat the above with the remainder of the objects.

Days Eighteen through Twenty

With the following exercise, we are going to add sounds to visualizations. This exercise greatly strengthens the astral senses.

Day Eighteen:

Visualize a clock on a wall and hear it ticking. This can be any clock, but the more simple, the better to start with. Now, visualize the clock and hear the ticking. Do this for three to four minutes.

Day Nineteen:

Visualize a large bonfire and hear the crackling of the flames.

Day Twenty:

Visualize a lake, river or the ocean and hear the waves rippling or roaring.

Days Twenty-one through Twenty-six

Day 21:

1. Sit quietly and relax.
2. Visualize a large bonfire. *Hear* the crackling and *feel* the heat, then *smell* the heat.

Do this for five minutes.

Day 22:

1. Sit quietly and relax.

2. Visualize yourself wading in water. This can be a lake, the river or the ocean. *Feel* the water, *hear* the water and *smell* the water, like you are actually there.

Do this for five minutes.

Day 23:

1. Sit quietly and relax.

2. Visualize yourself walking barefoot on the earth. This is best if you can visualize yourself walking on soil in a farm field as this is very close to the element of earth. *Feel* the soil under your bare feet and *hear* and *feel* the light breeze through the air and *smell* the earth.

Do this for five minutes.

Day 24:

1. Sit quietly and relax.

2. Visualize yourself walking against the wind. *Feel* the wind blow against your skin and the roar of the wind in your ears. *Smell* the fresh air as it blows against you. Feel each step walking into the wind.

Do this for five minutes.

Day 25:

1. Sit quietly and relax.

Visualize yourself in a cold environment. Feel yourself getting cold. Feel the cold wind blow on your skin. For those of you who know snow (some brothers and sisters live in tropical environments, so not everyone has experienced snow), visualize yourself in snow and ice. Hear the crunching of the snow beneath your feet. For those of you who have never experienced snow- just visualize yourself in a cold environment and use all of your astral senses.

Do this exercise for three to four minutes and no longer.

Day 26:

1. Sit quietly and relax.

Visualize yourself walking through the desert. *Feel* the searing heat and the dry hot wind in the scorching environment. Feel the sand beneath your feet and your body growing hotter.

Do this exercise for three to four minutes and no longer.

What the above exercises do:

In addition to strengthening your astral senses, these exercises will introduce you to working with the four elements of earth, air, fire and water. By invoking these elements which we will do next month in this program, we can strengthen ourselves to where we will be able to withstand incredible amounts of heat, cold and other extremes. Invoking and directing fire is a very important aspect of pyrokinesis. With invoking the fire element, we can keep warm or with the water element, cool if circumstances call for this. Invocation of fire is how the Tibetan monks spent the nights of their initiation in the ice cold mountains, naked under in a wet sheet in a snow storm. In the morning, if the initiate passed, the sheet was warm and dry and the snow and ice were melted in the surrounding area.

Some 1920's-30's Satanic Lodges in Germany [one of which Adolf Hitler was a member] used the element of fire for assassination. The element when invoked and directed to the victim would make the victim's blood literally boil.

The air element, when invoked properly, produces levitation. Through invocation and proper direction of the elements, we can also influence the weather.

Days Twenty-seven through Thirty-one

For the next five days, enter into a trance state and visualize a scene.

For days 27 and 28, visualize a scene out of doors with animals and plants. Use all of your astral senses with this. Smell the air, feel the breeze and hear the animals barking or whatever. See everything around you as if you are really there and be aware of everything at the same time.

For days 29 through 31, visualize yourself within a room or busy street where there are people. Hear these people talking as if you are really there. You can smell the area, see the people moving about, hear the sounds of the traffic, hear them talking. Try to be aware of everything at once.

When you can do the above for five minutes, uninterrupted, you have passed.

What this exercise does:

This exercise strengthens your astral senses and opens areas of your mind and empowers them for the serious practice of magick.

FOURTH MONTH

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29 May 2009 - 18 Jul 2025

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[About this capture](#)

The Breath:

The Basis of Magick, Energy Manipulation, and Mind Power

Sit in a comfortable chair or lie down on a comfortable spot and relax.

Imagine and will, with each inhale, not only your lungs are breathing, inhaling air, but also your whole body is breathing in energy. You inhale with your entire body. The breath acts as a focus for absorbing energy.

Know that along with your lungs, each single inch of your body simultaneously absorbs

energy. Like a dry sponge when dipped into water absorbs, your body should absorb energy with each inhalation.

Since everyone is individual, how each of us feels the energy will be different in some respects.

To reverse this, exhale energy out. This can make you tired and shouldn't be done regularly other than to get a grip on how to do it.

Exhaling energy is for empowering talismans, charging sigils, healing- anything, and everything when you want to put energy into something or to direct it.

Energy can also be inhaled and absorbed and then directed to a specific area of your body for healing.

In a very short time, you should be able to feel the energy when you breathe it in. As you advance, you will be able to see it without trying to visualize it.

Feeling in this exercise is most important, especially when you are new. Do not try to see the energy as this can be a distraction. Just get a feel for it.

This exercise is the most important for working with your mind and manipulating energy, which is the foundation of all magick.

As you advance, you can use this technique of energy absorption to absorb energy from the Sun and from just about anything you choose.

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8 captures

23 Jan 2015 - 5 Sep 2015

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About this capture

Fourth Month

Days One through Fifteen

*When you are finished with merging with a human being or animal, be sure to clean your aura and chakras thoroughly as their thoughts or beliefs can rub off on you. Always choose a healthy being when you are new to this, be it a plant or a human being.

Days One and Two:

1. Choose an object, this can be a crystal, a table- anything in your room. Beginners should start with an object that is a single material, like a rock or playing dice.
2. Get comfortable and go into a trance state.
3. Look at the object in front of you for a minute or two and then close your eyes. Visualize the object.
4. Now enlarge the object so it is big enough for you to walk into in your mind and enter it.
5. Become one with the object and open your astral senses. What do you see, hear, smell, feel? Is it cold or warm inside? What sensations do you feel? If the object is on a table or hard surface, *feel* that surface.

Days Three and Four

Do the same as the above, only this time use a plant. This can be a tree or even a blade of grass. If you don't have any house-plants, you might want to do this exercise out of doors. It is important that the plant be alive.

With the plant exercise, *feel* the earth through the roots of the plant. How does this plant feel in relation to other plants around it if out of doors?

Days Five through Eight

Now, do the same as the above, but this time merge with an animal. You can visualize this animal if you are not near any animals. If you have pets, then choose one of your pets and merge with your pet. See through his/her eyes, hear through his/her ears; feel the floor or ground beneath his/her feet. How does your pet's body feel? Is your pet warm? Cold? Hungry? What does your pet smell in the environment? Use his/her nose. What is in your pet's mind? Animals think in visions.

Days Nine through Fifteen

Now, do the above with a person you know. You can choose a different person each day. Think with their mind.

What the above exercises do:

Plenty. They are **very** important. When mastered, the above exercises will give you skills to

Shapeshift

Communicate with animals

Plant thoughts in the minds of others and to even possess them

Fix electrical equipment and appliances- you can find the problem by merging with the item.

Pull thoughts out of the minds of others and obtain information

Diagnose diseases in humans and animals

Students can use this to merge with their teachers to find what questions will be posted on an important exam

It Is Very Important That Your thoroughly Read This And Understand It To Continue

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6 captures

11 Mar 2015 - 09 Sep 2015

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09

2014 2015 2016

[About this capture](#)

It Is Very Important That Your thoroughly Read This
And
Understand It To Continue

Those of you who have gotten this far will have to make an important choice. The meditations from this point on can be very dangerous. I am speaking from experience here. There are many authors who write from a theoretical scholastic prospective and have not had the direct experience with certain meditations and psychic practices. I am going to give you *my* personal experiences with the meditations that follow.

Remember- THESE ARE MY OWN DIRECT EXPERIENCES AND SOME OF WHAT I EXPERIENCED, YOU MAY OR MAY NOT AS WE ARE INDIVIDUALS, BUT THESE MEDITATIONS *ARE* HIGHLY EFFECTIVE, POWERFUL AND DANGEROUS.

If you:

Are not physically and/or mentally healthy

If you take *any* psychiatric medications or medications that affect your brain/nervous system

If you suffer from High Blood Pressure

If you have heat flashes from menopause

If you are pregnant

If you suffer bouts of depression

If you do not know yourself 100%

If you are prone to having seizures or have epilepsy

I strongly encourage you to turn back and work on the meditations you are having problems with or still need to master. Once you have overcome any problems mentioned above using safer meditations, you can proceed at a very slow pace if you think you are ready. Let me explain:

With the meditations that follow, we will be invoking the elements. Ok- here are some examples of what can happen:

Invoking fire will make you hot. Depending on how many breaths you do (only seven and under are recommended for those who have not had experience with this element). Even with adepts, 20 breaths can be extreme. While you are doing the fire meditation for the first time, more than likely while you are doing it, you will feel little or nothing. **DO NOT MAKE THE MISTAKE OF DOING ANY MORE BREATHS BECAUSE YOU MIGHT FEEL NOTHING!** More than likely, you will feel the effects hours later. The effects of invoking fire include a fever, feeling **BURNING HOT** after a warm glow/aura manifests, insomnia and since water is the opposite of fire, you can get a backlash of water and this can manifest in depression. These effects can last several hours to several days.

Invoking air can overstimulate the nervous system. Air can make you very irritable and oversensitive for a few hours to several days, depending on how much you take in.

There is much more to this and I will post full articles on each element. I have always been a person of extremes and I am daring, so I have never put any limitations on myself with meditation, though I have always used common sense. Now, with invoking these elements over a period of time, we become resistant to extremes of temperature, we can warm or cool our bodies at will and we can be adept at pyrokinesis, cryokinesis and other astral disciplines. There is no gain without pain.

If you are planning to continue on, I seriously urge you to keep written entries in a black book or journal regarding how these exercises affect you. Mastering the elements is one of the highest forms of magick, while others play around with props.

There are two ways of invoking the elements. One way is total invocation as I have done (no breathing them back out and the most dangerous) and the other way is easier is to breathe the element back out into the ether. You can work up from this.

Each one of us has strengths and weaknesses with certain elements. Nearly all of us have imbalances of the elements in our souls. The following meditations will correct these.

I HAVE READ AND FULLY UNDERSTAND THE ABOVE AND WISH TO PROCEED

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5 captures

11 Mar 2015 - 09 Sep 2015

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09

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Fourth Month Days Sixteen Through Thirty-One

Day Sixteen: Invoking Fire

To invoke fire, go into a light to medium trance and visualize yourself in the middle of a large sphere of fire. Feel the heat, the burning. Now, do the energy breathing. Breath in the fire from all sides of your body, front, back, top of your head and bottom of your feet. Imagine yourself getting burning hot. Do this for seven breaths **AND ONLY SEVEN**

BREATHS! DO NOT DO ANY MORE! YOU CAN EVEN DO AS LITTLE AS 2-3 BREATHS, BUT NO MORE THAN SEVEN!

You have two options for this exercise:

1. You can breathe the fire back out into the ether after each inhalation and even breath it out some more when you are finished with the seven breaths [This is the safest way]

OR

2. You can retain the fire. With retention of the elements, you will progress faster, understand how each element feels and affects you and increase your ability to handle each element, but remember- this is not for everyone. It is better to take things slower and use caution. Remember to always use common sense.

To be adept, one must master blowing (directing the exhale) the element out as we will in following meditations. For example, blowing out the element of fire after you have invoked enough of it and your body can withstand high amounts of this element, you can raise the temperature of objects and even set them on fire, using only your mind. Unlike the article on pyrokinesis on the Joy of Satan website, with the above, you can even be miles from your object. In meditations that follow, we will be working on heating glasses of water and such for beginning in exercising this power.

Day Seventeen

Today, sit quietly and meditate on how you feel after invoking the fire element. How did you feel during the past 24 hours? It is important to be able to *feel* the elements in order to direct and control them.

Day Eighteen

Sit quietly and go into a light to medium trance. Now, imagine yourself in the air. Feel the lightness and breathe in the air element. It is important to imagine yourself feeling lighter and lighter and airy. Imagine that your body is becoming lighter, as light as air itself to where you can no longer feel your body.

Do this for seven breaths AND ONLY SEVEN BREATHS! DO NOT DO ANY MORE! YOU CAN EVEN DO AS LITTLE AS 2-3 BREATHS, BUT NO MORE THAN SEVEN!

You have two options for this exercise:

1. You can breathe the air back out into the ether after each inhalation and even breath it out some more when you are finished with the seven breaths (This is the safest way) OR

2. You can retain the air. With retention of the elements, you will progress faster, understand how each element feels and affects you and increase your ability to handle each element, but remember- this is not for everyone. It is better to take things slower and use caution. Remember to always use common sense.

After some 12-24 hours, sit quietly and meditate a few minutes on how you feel after invoking air.

The air element is used in rituals to incite chaos. Air can over-stimulate the nervous system until you get used to it so it is important to go slowly. Invoking air is used for levitation.

Day Nineteen

To invoke water, go into a light to medium trance and imagine that you are completely under water in a large pool or lake. The water should be still. Just relax. Breath in the water from all sides of your body, front, back, top of your head and bottom of your feet. Imagine yourself getting ice cold. Do this for seven breaths **AND ONLY SEVEN BREATHS! DO NOT DO ANY MORE! YOU CAN EVEN DO AS LITTLE AS 2-3 BREATHS, BUT NO MORE THAN SEVEN!**

You have two options for this exercise:

1. You can breathe the water back out into the ether after each inhalation and even breath it out some more when you are finished with the seven breaths (This is the safest way) OR

2. You can retain the water. With retention of the elements, you will progress faster, understand how each element feels and affects you and increase your ability to handle each element, but remember- this is not for everyone. It is better to take things slower and use caution. Remember to always use common sense.

After some 12-24 hours, sit quietly and meditate a few minutes on how you feel after

invoking water.

The more advanced you become, the more you will feel the coldness of the water element. You should feel like a block of ice. Adepts are able to keep the body cold as ice even in the hottest of summer weather. The water element can incite depression, so it is important to go slowly. Water is used in rituals involving attraction.

Day Twenty

To invoke the earth element, go into a light to medium trance and visualize yourself in the middle of a large sphere of heavy dense gravity. Now, do the energy breathing. Breathe in the earth from all sides of your body, front, back, top of your head and bottom of your feet. Imagine yourself getting heavier to where you are like lead and can no longer move- like you are buried under several feet of dirt. Do this for seven breaths **AND ONLY SEVEN BREATHS! DO NOT DO ANY MORE! YOU CAN EVEN DO AS LITTLE AS 2-3 BREATHS, BUT NO MORE THAN SEVEN!**

You have two options for this exercise:

1. You can breathe the earth element back out into the ether after each inhalation and even breathe it out some more when you are finished with the seven breaths (This is the safest way) OR
2. You can retain the earth. With retention of the elements, you will progress faster, understand how each element feels and affects you and increase your ability to handle each element, but remember- this is not for everyone. It is better to take things slower and use caution. Remember to always use common sense.

After some 12-24 hours, sit quietly and meditate a few minutes on how you feel after invoking earth.

The earth element is used in binding rituals. Invoking earth can also help to still and quiet your mind for meditation.

Days Twenty-One Through Thirty-One

Click Here and read the information on the elements. For the next eleven days, work on balancing your elements. Invoke the elements where you are weak.

Fifth Month

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The Elements

With this section, you will learn which elements are dominant in your soul and which are lacking. To properly invoke, direct, and control the elements, you should be balanced in all of the elements. Most of us have imbalances. These can usually be seen in our astrology charts. Part One will deal with the characteristics of each of the elements that manifest in human beings. As we progress, I will post articles concerning the different aspects of elemental magick and how to use the elements in workings. Please study everything in this spiritual warfare section. Those of us who progress and continue on will be working some extremely advanced magick. I will post these on the JoS group about a week before they are scheduled. We will hit the enemy especially hard at the right time as a group and coordinate our efforts.

You must be honest with yourself and know yourself. Below are attributes of each of the elements in their pure form. Very few of us are imbalanced with just one element; usually there are two that are dominant. Look to the elements where most of the characteristics describe you. By balancing your elements, you will find healing physically, psychologically, at the soul level and mentally.

IMPORTANT!!

Update: 18/January/2015

The information below was written back in 2005. I have found some of this to be inaccurate in regards to those lacking an element. The characteristics are often expressed in a different way. A lack of water does not mean the person is unfeeling. The exact opposite is often true. Adolf Hitler who lacked water was one of the most caring persons. He was also very emotional as could be seen in his speeches.

Heinrich Himmler, though lacking in earth was exceptionally hard working, responsible and reliable. His grand fire and grand air trines made him exceptionally creative and gave him a sense of idealism.

Helen Keller who was both blind and deaf spent her entire life communicating. She lacked air [communication]. She authored several books and gave numerous speeches.

The information below regarding the lack of an element is traditional and by the book. I deleted this as it has proved to be inaccurate. Just remember, individuals lacking an element tend to express the characteristics of that element in a different way.

Fire is opposite Water and Air is opposite Earth. The opposite element is what is needed to fix the imbalance. It is important to be aware that invoking the lacking element can create a temporary backlash in the over-dominant element.

Fire

Characteristics:

Self-centered, confident, enthusiastic, expressive, bold, subjective, expansive, out-going, extroverted, insensitivity to others, impulsive, impatient, creative, vain, extravagant, reckless, passionate, self-important, exhibitionist, courageous, adventuresome.

Fire people often burn themselves out. They are often over-active, restless, and over concerned with making something happen in the world. There are often problems in dealing with others; they can be very insensitive and crude in their approach.

Earth

Characteristics:

Sensual, materialistic, practical, hates anything unplanned, patient, self-disciplined, dependable, conventional, likes tradition, security is extremely important, cautious, deliberate, slow in forming opinions, slow in everything they do, reserved, limited imagination, they have exceptional endurance. They are practical, grounded, and cool-headed. They are hard working, dislike change and can be stuck in a routine for years without ever getting bored. They have a hard time adjusting to new situations and changes.

Air

Characteristics:

The ability to be objective and detached, unemotional, intellectual, enjoy spontaneity, easily bored, very talkative and communicative, they are the most social of the elements. They are usually quick in their movements and speedy. They can be very impractical. Air lacks feeling and emotion. Air is pure intellect. Air people can adapt and adjust to situations easy. There can be an over-active mind, one who lives in his/her head, Jack-Of-All-Trades, and master of none, a lack of depth, air headed, a lack of planning, scatterbrained, nervousness, high-strung, and nervous exhaustion.

Water

Characteristics:

In touch with feelings and emotions, psychic, notices things others don't see, irrational fears, compulsive desires, oversensitivity, feels threatened, very easily hurt and offended, impressionable, their emotions can dominate them, intuitive, over-reactive, fearful, timid, extremes of behavior, compassionate, loyal, devoted sympathetic, feelings of inner emptiness.

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Fifth Month

Day One

This meditation is very important. You need to add this to your daily meditations. It is simple and the more you do this, the more powerful the protective aura becomes. We will be doing very advanced magick and you will need the protective aura.

1. Go into a trance.
2. Breathe in white-gold energy.* You don't need to expand your aura with this. Just visualize a strong brilliant barrier of your aura as you would when you contract it, like an outline of your aura.
3. Affirm: "I am breathing in powerful protective energy. This is building an aura of protection around me. This aura protects me at all times."

You can change this, but always word it in the present tense. The more you do this, you will build a more and more powerful protective aura. Use the energy from the Sun as well.

*White-gold energy is used because it is reflective.

Day Two

Meditation on the spirit.

The properties of the spirit in correspondence to the elements are as follows: the will is of the fire element, the intellect and memory are of air, all aspects of feeling are of the water element, and all aspects of consciousness that connect the three elements is of the earth element.

1. Go into a trance and focus inward into your own spirit, try to be aware of and feel your spirit/astral body and meditate on it.
2. Meditate on each aspect of the above mentioned elements in correspondence to the parts of your spirit.

What this exercise does:

This is important as it hones each aspect of your soul to work magick. It will enable you to influence these aspects within yourself and also when you master them, within others. You will eventually, with practice learn to strengthen or eliminate them.

Day Three

Meditating on your astral body

Go into a trance and meditate on your astral body within your physical body. Try to feel your astral body and be aware of it. Once you are aware of and can feel your astral body and focus upon it, do the following during your daily activities:

The following is an excerpt from "Initiation Into Hermetics" by Franz Bardon:

*Note: Bardon's works are easily available in pdf online. Bardon stole his knowledge from a German Satanist known as "Wilhelm Quintischer." Quintischer's writings are not readily available. New Agers who act as 'holier than thou' neglect to mention this or give credit to where it is due.

"For example, if I am walking along the road I do not think about the fact that I am walking, but that my spirit is walking and moving the astral and the material feet. The same thing happens to the arms and all the other parts of the body. If you are able to accomplish any action in this way for at least ten minutes, you are mastering the exercise perfectly.

The longer you can endure this without side effect such as dizziness or disturbances of balance, all the better for you. For this particular reason it is advisable to begin first with small actions over a short spell of time and to extend them as long as you like. This experiment is very important because it will give the scholar the possibility to

accomplish any action with a mental as well as astral connection with the material body according to his working with the mental or the astral sphere. Such an action is called the magical action. The scholar will certainly understand now why magic rituals never show any success with persons who have not been initiated or who have not been trained in magic, because people like these do not own the capacity of executing the ritual magically, i.e., they are not prepared to work in connection with the material stuff in a mental and astral way.

When performing healings on another, it is the astral body you are working with, both your own and the one who is receiving the healing energy.

Getting in touch with your astral body and being aware of it is very important. I have worked directly with two of the so-called 'dead' who have been residing in Hell. They do not like being called 'dead.' Only the physical body is 'dead.' Those who have departed from this world are very much alive, though in spirit form [if they have not yet been reincarnated]. Upon meeting one individual for the first time, he grabbed and kissed my astral hand. When working with those who are in spirit form, one will use one's astral body as well. This is how one can feel being touched or even entered [with consent] from another who is in spirit form. The use of the astral body is also essential in working magick, healing and such. It is important that you have a keen awareness of the different aspects of your soul to advance in spiritual power.

Days Four and Five

Get comfortable and enter into a trance.

Imagine that you are in the center of an unlimited space, a void. There is no above or below or sideways. This unlimited space is filled with ultra-violet light, near black-violet color. This is the higher wavelength of light that is of a faster speed; the invisible spectrum of light that is part of the human soul. The human soul is made of light. The main chakras are composed of the visible light spectrum. There are higher and lower light wavelengths that make up the human soul.

Breathe in this energy with your entire body as you learned with the foundation meditation.

By focusing on this ether/akasha energy and intentionally implanting in it through will and focus, a desire, it will carry this and manifest in reality. [Affirmations should always be used when doing this].

Reference: "Initiation into Hermetics" by Franz Bardon

*Note: Bardon's works are easily available in pdf online. Bardon stole his knowledge from a German Satanist known as "Wilhelm Quintischer." Quintischer's writings are not

readily available. New Agers who act as 'holier than thou' neglect to mention this or give credit to where it is due.

Day Six

1. Go into a light trance.
2. Breathe in the element of fire and upon the exhale, direct all of it to your base chakra, so it is concentrated.
3. Do this for five breaths.
4. Meditate upon and feel the heat in your base chakra.

If you feel uncomfortable doing this, you can substitute directing the water element into your sacral chakra. Either do one or the other.

What this does is to train you to concentrate and direct an element. This can also be done outside of your body and for advanced magick, you will need this skill. It must be taken slowly though. This is very advanced. The fire element will stimulate your kundalini. Directing the elements to specific parts of the body can also be used to heal. **NEVER DIRECT THE FIRE ELEMENT TO YOUR HEART OR YOUR BRAIN!!** This can be very dangerous and can cause permanent damage to these organs.

Day Seven

Follow the instructions on this [WEBPAGE](#)

My suggestion is to use green and program the thoughtform to attract money to you. Be sure to make the command short and to the point and include that this is money for you to keep and spend as you wish. The money should come to you within a week or less, depending on the strength of the thoughtform.

We will be getting into extremely advanced magick soon and will be creating very advanced elemental thoughtforms that obey commands and that can be kept within

objects; leaving the object to do its job and then returning after the mission is completed.

Day Eight

Program your aura to attract something you want. The results here can be amazing. The point is, you can use your aura to bring you whatever you need. Start out with something easy and gradually work on more difficult things. Attempting something too difficult can end in failure and be discouraging. Also, what you ask for has to be physically possible. Any type of mind working will take the easiest available route to get you what you want, so be sure to be specific. For example, when making an affirmation to attract money, if one only affirms for attracting money, the money may come and even be in one's hands, but this could be like a bank teller or cashier or the money may belong to or be taken by another.

1. Go into a light trance
2. Breathe in energy. White or gold is all-purpose and can be used, but you can also use color energy depending on what you want. Fill your entire being full of this energy until you are glowing with it.
3. Now, program your aura. Affirm: My aura is attracting to me _____ easily and effortlessly. State this several times; 5-10 times.
4. Now, put this out of your mind and do not think about it. If you are powerful enough, what you programmed your aura to bring to you should come within a short period of time.

To cite an example, I wanted a certain CD. The CD was out of print and nowhere to be found. No stores or internet sales outlets had it. I programmed my aura one morning to bring me the CD. I had the CD that very afternoon and got it for free. Now, you have to go with the flow and often search for what you programmed your aura to attract in a lot of cases, but the point is- it will be there if your aura is powerful enough.

Day Nine

Because of the importance of working with and mastering the ether/akasha, we are repeating this exercise, as was done on Days Four and Five [above].

Day Ten

1. Go into a medium trance and breathe akasha/ether as in yesterday's exercise and fill your entire being with it.
2. Do this for ten breaths and then meditate on the feeling this energy gives you for 10-15 minutes.
4. The key to this meditation is self-confidence.

By working with the akasha, you will learn to master the elements, which is essential to advanced magick.

Reference: Initiation into Hermetics by Franz Bardon

*Note: Bardon's works are easily available in pdf online. Bardon stole his knowledge from a German Satanist known as "Wilhelm Quintischer." Quintischer's writings are not readily available. New Agers who act as 'holier than thou' neglect to mention this or give credit to where it is due.

Days Eleven Through Twenty Astral Projection

For those of you who already have this ability, work to strengthen it and perfect it. Real astral projection is not just placing your consciousness somewhere else, it is willing your soul to leave your body.

Methods of astral projection are as individual as ourselves. What may work for one person, may not work for another. For those of you who have had difficulty achieving this goal, I recommend you ask your Guardian Demon to work with you. If you do not know your Guardian, then go to Satan and ask him to send you a Demon to work with you.

For the next seven days, work on astral projection. Below in the link are different methods used to astral project and an informative pdf book. Please study these and work on exiting your body. Remember, to come back, just visualize yourself inside of

your body, feel yourself lying on your bed or sitting in your chair or what ever you were doing and you will be right there again. Be sure to take time to allow your soul to settle back in or you can feel out of sorts for days. Lie still for several minutes and get up slowly and then try to do something physical like eat some food.

[Link for Astral Projection Information](#)

Day Twenty-One

When your goals are personal and pertain to yourself, this is the time to invoke energy and project it from yourself.

Evoking energy is different. When spells are for others, it is important to evoke energy as energy that you project from yourself will establish a connection with the person you send it to. Both in cursing and healing, for obvious reasons, this is undesirable. The energy you use must be taken from the universe. It is very important to master both evocation and invocation of the elements in order to progress to advanced levels of ability.

Evoking Fire

Get into a trance and visualize you are in the middle of fire. Feel the heat and hear the hissing and crackling of the flames and feel the burning. Now, begin to collect and condense that fire into a sphere in front of you. Draw the fire element from all directions into the sphere in front of you. The more of the fire element you direct into the sphere, the more dense, material, and hotter it will become. You should feel the heat while you are doing this. The more you compress and condense the fire, the more the heat will grow. You should actually have the sensation of literally being in an oven.

Now dissolve the sphere of fire by visualizing it dissipating – the exact opposite of when you brought it together. Keep working at visualizing it dissipating, losing its strength, power and heat and eventually dissolving into nothing.

Reference: Initiation Into Hermetics" by Franz Bardon

Day Twenty-Two

Evoking Air

Get into a trance and visualize you are in the middle of air, fill the entire room with it. Draw the air from all directions simultaneously into a sphere in front of you. Fill and pack the sphere with the air element. You should feel very light, as though you are floating.

When you are finished packing the air into the sphere, dissolve it as you did with the fire sphere.

Day Twenty-Three Evoking Water

Get into a trance and visualize you are in the middle of an ocean or lake. Draw the water element from all directions. Feel the water at first as a cold vapor, the closer you draw it to your body, as you condense the water more and more, you should feel icy cold. Now, pack the water element into a sphere in front of you and then dissolve it, the same as you did with the fire and air. Let it evaporate away into nothingness.

Day Twenty-Four Evoking Earth

Get into a trance and draw a gray mass, similar to clay, from all directions simultaneously. The closer you bring it to yourself, it becomes browner and browner, rich like soil and more dense. Fill the room entirely with the heavy mass of the earth element and visualize it compacting into a sphere. Feel the heaviness and the gravity and its pressure on your body. When finished, dissolve it as you did with the other elements.

Day Twenty-Five Using the fire element

Evocate the element of fire again, but this time, have a glass of tepid water in front of you and draw the fire from all directions and condense it into the glass of water. It is best to use a clear glass with this exercise. Imagine the water getting hotter and hotter with the fire element.

If you are successful, the water will increase in temperature by a few degrees. When

finished, you can taste the water and it should have an unusual taste to it if you were successful.

Later on, when you find you can raise the temperature of tepid water, then work with colder and colder water and practice the same.

Days Twenty-Six Through Twenty-Eight Working with colors 1

Take three brightly colored objects. All must have the same texture and feel, but must be different colors. Take each one at a time in your hand and feel it. Close your eyes and feel it some more.

Visualize the color while you hold and run your fingers over the object in your hands.

Say to yourself in your mind:

"This is how the color (name of color) feels and I will recognize the color_____ when I feel it in the future."

The more you do this exercise, you will soon be able to feel each color as distinct and separate. It is important to be sensitive enough when working with energy to sense different colors. This will also help with invoking and evoking them and in seeing auras.

Days Twenty-Nine Through Thirty-One Working with colors 2

Enter into your trance state.

Breathe in and fill yourself with each breath with a specific color of the spectrum, visualizing it as brighter and brighter each time. Red, blue, yellow, orange, violet, green, indigo (bluish-violet, the color of the 6th chakra) or black. This meditation can also be done after meditating on a specific chakra. You can then fill yourself with the color of that chakra.

Hold the color for two to four minutes. If the color feels pleasant, you can hold for a longer period of time. Those who are used to the energy of the colors can hold much longer. One's increased time should be comfortable and gradual.

Each color should be in its pure form and bright. Later on, it is fine to experiment with different shades when adept.

If a color feel negative to you, work with it gradually. Ask your mind for an answer as to why. What does the color mean to you? What associations do you have with a particular color? This is a great way to find out more about yourself. Which colors feel pleasant to you? These are the ones that you may be using the most in your life to the exclusion of others. Knowing this provides information as to which chakras need more work to bring them up to full power.

The most important objective of this meditation is to *feel* the colors. Spend some time with each color, getting into how it feels. Keep a written record in your book of shadows/black book.

The benefits of this meditation are the ability to feel, direct and apply color. Color energy is exceptionally powerful when used in magick. Each color has specific energies and acts to bring results unique to that energy.

Completion

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Completion

This concludes the six month program. To advance and become adept, it is important

that you work on areas where you are weak. All of the meditations included in the program will give you a powerful foundation for working advanced magick. I will soon be creating another more advanced program which will build upon this one. It is important between these programs that you take two weeks or more of a break to work on areas you need to perfect.

The next meditation program will require you to use the powers you accessed through this meditation program.

Keep checking the Spiritual Warfare Bulletin Board, as I will keep everyone updated.

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Second Month

PLEASE NOTE: It is NOT necessary to perform the MUDRAS [hand positions]. THIS IS OPTIONAL.

Days 1 - 4 - Opening the Third Eye

With the above exercise, you will be opening your third eye, if you are new. If you have already opened your third eye, then go here. When you are finished with the meditation,

look up with your eyes closed at your third eye in the middle of your forehead and concentrate on it for several minutes.

Day 5 - Opening the Crown Chakra

If you have already opened your crown chakra, then do this meditation instead.

Day 6 - Opening the the Throat Chakra

If you have already opened your throat chakra, then meditate on this chakra and do chakra breathing with vibrant sky blue energy through your throat. [Click Here](#)

Day 7 Opening the the Heart Chakra

If you have already opened your heart chakra, then meditate on this chakra and do chakra breathing with vibrant green energy through your heart. [Click Here](#)

Day 8 - Opening the Solar 666 Chakra

If you have already opened your solar chakra, then meditate on this chakra and do chakra breathing with vibrant yellow energy through your solar chakra. [Click Here](#)

Day 9 - Opening the the Sacral Chakra

If you have already opened your sacral chakra, then meditate on this chakra and do chakra breathing with vibrant orange energy through your sacral chakra. [Click Here](#)

Day 10 - Opening the the Base Chakra

If you have already opened your base chakra, then meditate on this chakra and do chakra breathing with vibrant red energy through your base. Then visualize this in a stream of red energy ascending up your spine and out of your crown chakra. Do this only for several minutes, no more than ten. [Click Here](#)

Days 11 - 15 - Opening the Hand Chakras

Even if you have already opened your hand chakras, use this meditation time to direct energy through them. This is important for the program that follows.

Days 16 - 24 - Foundation Meditation

The above meditation is the most important meditation anyone can do outside of opening the chakras. Work on this with your full attention. If you are in the process of healing your aura and not ready to expand it, focus on the energy brightening inside of you only and do not expand your aura. This is every bit as effective.

Day 25 - Opening the Feet Chakras

If you have already opened your feet chakras, then stand and breathe energy through them and connect with the earth. Do this for seven full breaths and then spend a few minutes feeling and meditating on the energy.

Day 26 - Opening the 8th and 9th Chakras

If you have already opened the 8th and 9th chakras, then breathe energy into them, visualizing them lighting up with the energy into a brilliant gold and shining like the sun. Do this for several breaths, feel and meditate on the energy.

Day 27 - Opening Clairvoyance Points

If you have already opened these, then breathe through them, lighting them up with energy.

Day 28 - Opening Clairaudience Points

If you have already opened these, then breathe through them, lighting them up with energy.

Day 29 - Chakra Spinning

Days 30 and 31 - Full Meditation

THIRD MONTH

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Third Month

Days One Through Five:

The following meditation is the most important meditation as it deals with invoking energy. Energy manipulation is the basis of all mind power/magick. To be able to feel the nuances of different energies, to invoke them and to direct them is the basis of power.

The exercise for the next five days will be based upon the foundation meditation. But, instead of expanding the aura, you will breathe the energy back into the ether. Breathe the energy in and exhale the energy, sending it back out with each exhale. Do the above for 15 breaths.

What this exercise does:

This exercise will enable you to breathe energy into people, objects, empower sigils and talismans and program anything you wish with your energy. This exercise will also prepare you for the next step in this program- working with the elements.

Days Six through Thirteen

For the next three days, we will be working with Ectoplasm. Ectoplasm is the substance we see with the clouds when scrying. This is a minor form, but will get you started.

Candle light is perfect for this exercise. Candle color here does not matter, so use whatever you have available.

If you have a black mirror, you will want to use this, but any other similar props will do. You can even use a regular mirror or a bowl of dark or black liquid.

1. Sit in a quiet dimly lit room.

2. Relax and go into a trance state. This does not have to be a deep trance, just enough so you are focused.
3. Look into the mirror or bowl of liquid and stare at one point. You should eventually see clouds form.
4. Concentrate on these clouds, willing them in a soft way to condense and thicken.
5. For days seven through nine of this exercise, gently and slowly take your eyes off of the mirror. You should still be able to see the clouds in front of you. Try to focus on them for two to three minutes.
6. Blink your eyes and move your fingers and toes and gently bring yourself back from the trance.

For Days Ten through Thirteen:

Repeat the above exercise, but with step five, will the ectoplasm into a ball shape.

About Ectoplasm:

Ectoplasm has many different astral uses. Extra-terrestrials use this in a much more potent form than humans. This is the cloud that forms before many abductions, where there is a loss of time and memory. Ectoplasm can make one invisible and can also be used to kill with death rituals. After proficiency is achieved in producing this substance, one can will it to manifest in specific colors that are harmonious with the objective of the working.

The most common example of the use of ectoplasm is with mediums. The ectoplasm gives the evoked spirit something to manifest itself in. Ectoplasm can also add much more potency to creating a thoughtform.

Days Fourteen through Seventeen

When you can perform this exercise for five minutes straight with uninterrupted concentration, you are proficient.

Get together four simple objects like a pen, pencil, ball, hair clip, spoon- whatever. Just make sure the object is simple and easy to visualize.

1. Take the first object and focus on it for one to two minutes.

2. Close your eyes and visualize it for one to two minutes
3. Open your eyes and visualize the object in front of you in the air. You should only be focused on seeing the object and not anything else in the room.
4. Repeat the above with the remainder of the objects.

Days Eighteen through Twenty

With the following exercise, we are going to add sounds to visualizations. This exercise greatly strengthens the astral senses.

Day Eighteen:

Visualize a clock on a wall and hear it ticking. This can be any clock, but the more simple, the better to start with. Now, visualize the clock and hear the ticking. Do this for three to four minutes.

Day Nineteen:

Visualize a large bonfire and hear the crackling of the flames.

Day Twenty:

Visualize a lake, river or the ocean and hear the waves rippling or roaring.

Days Twenty-one through Twenty-six

Day 21:

1. Sit quietly and relax.
2. Visualize a large bonfire. *Hear* the crackling and *feel* the heat, then *smell* the heat.
Do this for five minutes.

Day 22:

1. Sit quietly and relax.
2. Visualize yourself wading in water. This can be a lake, the river or the ocean. *Feel* the water, *hear* the water and *smell* the water, like you are actually there.

Do this for five minutes.

Day 23:

1. Sit quietly and relax.

2. Visualize yourself walking barefoot on the earth. This is best if you can visualize yourself walking on soil in a farm field as this is very close to the element of earth. *Feel* the soil under your bare feet and *hear* and *feel* the light breeze through the air and *smell* the earth.

Do this for five minutes.

Day 24:

1. Sit quietly and relax.

2. Visualize yourself walking against the wind. *Feel* the wind blow against your skin and the roar of the wind in your ears. *Smell* the fresh air as it blows against you. Feel each step walking into the wind.

Do this for five minutes.

Day 25:

1. Sit quietly and relax.

Visualize yourself in a cold environment. Feel yourself getting cold. Feel the cold wind blow on your skin. For those of you who know snow (some brothers and sisters live in tropical environments, so not everyone has experienced snow), visualize yourself in snow and ice. Hear the crunching of the snow beneath your feet. For those of you who have never experienced snow- just visualize yourself in a cold environment and use all of your astral senses.

Do this exercise for three to four minutes and no longer.

Day 26:

1. Sit quietly and relax.

Visualize yourself walking through the desert. *Feel* the searing heat and the dry hot wind in the scorching environment. Feel the sand beneath your feet and your body growing hotter.

Do this exercise for three to four minutes and no longer.

What the above exercises do:

In addition to strengthening your astral senses, these exercises will introduce you to working with the four elements of earth, air, fire and water. By invoking these elements which we will do next month in this program, we can strengthen ourselves to where we will be able to withstand incredible amounts of heat, cold and other extremes. Invoking and directing fire is a very important aspect of pyrokinesis. With invoking the fire element, we can keep warm or with the water element, cool if circumstances call for this. Invocation of fire is how the Tibetan monks spent the nights of their initiation in the ice cold mountains, naked under in a wet sheet in a snow storm. In the morning, if the initiate passed, the sheet was warm and dry and the snow and ice were melted in the surrounding area.

Some 1920's-30's Satanic Lodges in Germany [one of which Adolf Hitler was a member] used the element of fire for assassination. The element when invoked and directed to the victim would make the victim's blood literally boil.

The air element, when invoked properly, produces levitation. Through invocation and proper direction of the elements, we can also influence the weather.

Days Twenty-seven through Thirty-one

For the next five days, enter into a trance state and visualize a scene.

For days 27 and 28, visualize a scene out of doors with animals and plants. Use all of your astral senses with this. Smell the air, feel the breeze and hear the animals barking or whatever. See everything around you as if you are really there and be aware of everything at the same time.

For days 29 through 31, visualize yourself within a room or busy street where there are people. Hear these people talking as if you are really there. You can smell the area, see the people moving about, hear the sounds of the traffic, hear them talking. Try to be aware of everything at once.

When you can do the above for five minutes, uninterrupted, you have passed.

What this exercise does:

This exercise strengthens your astral senses and opens areas of your mind and empowers them for the serious practice of magick.

FOURTH MONTH

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Fourth Month

Days One through Fifteen

*When you are finished with merging with a human being or animal, be sure to clean your aura and chakras thoroughly as their thoughts or beliefs can rub off on you. Always choose a healthy being when you are new to this, be it a plant or a human being.

Days One and Two:

1. Choose an object, this can be a crystal, a table- anything in your room. Beginners should start with an object that is a single material, like a rock or playing dice.
2. Get comfortable and go into a trance state.
3. Look at the object in front of you for a minute or two and then close your eyes. Visualize the object.
4. Now enlarge the object so it is big enough for you to walk into in your mind and enter it.

5. Become one with the object and open your astral senses. What do you see, hear, smell, feel? Is it cold or warm inside? What sensations do you feel? If the object is on a table or hard surface, *feel* that surface.

Days Three and Four

Do the same as the above, only this time use a plant. This can be a tree or even a blade of grass. If you don't have any house-plants, you might want to do this exercise out of doors. It is important that the plant be alive.

With the plant exercise, *feel* the earth through the roots of the plant. How does this plant feel in relation to other plants around it if out of doors?

Days Five through Eight

Now, do the same as the above, but this time merge with an animal. You can visualize this animal if you are not near any animals. If you have pets, then choose one of your pets and merge with your pet. See through his/her eyes, hear through his/her ears; feel the floor or ground beneath his/her feet. How does your pet's body feel? Is your pet warm? Cold? Hungry? What does your pet smell in the environment? Use his/her nose. What is in your pet's mind? Animals think in visions.

Days Nine through Fifteen

Now, do the above with a person you know. You can choose a different person each day. Think with their mind.

What the above exercises do:

Plenty. They are **very** important. When mastered, the above exercises will give you skills to

Shapeshift

Communicate with animals

Plant thoughts in the minds of others and to even possess them

Fix electrical equipment and appliances- you can find the problem by merging with the item.

Pull thoughts out of the minds of others and obtain information

Diagnose diseases in humans and animals

Students can use this to merge with their teachers to find what questions will be posted on an important exam

It Is Very Important That Your thoroughly Read This And Understand It To Continue

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6 captures

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It Is Very Important That Your thoroughly Read This
And
Understand It To Continue

Those of you who have gotten this far will have to make an important choice. The meditations from this point on can be very dangerous. I am speaking from experience here. There are many authors who write from a theoretical scholastic prospective and have not had the direct experience with certain meditations and psychic practices. I am going to give you *my* personal experiences with the meditations that follow. Remember- THESE ARE MY OWN DIRECT EXPERIENCES AND SOME OF WHAT I EXPERIENCED, YOU MAY OR MAY NOT AS WE ARE INDIVIDUALS, BUT THESE MEDITATIONS *ARE* HIGHLY EFFECTIVE, POWERFUL AND DANGEROUS.

If you:

Are not physically and/or mentally healthy

If you take *any* psychiatric medications or medications that affect your brain/nervous system

If you suffer from High Blood Pressure

If you have heat flashes from menopause

If you are pregnant

If you suffer bouts of depression

If you do not know yourself 100%

If you are prone to having seizures or have epilepsy

I strongly encourage you to turn back and work on the meditations you are having problems with or still need to master. Once you have overcome any problems mentioned above using safer meditations, you can proceed at a very slow pace if you think you are ready. Let me explain:

With the meditations that follow, we will be invoking the elements. Ok- here are some examples of what can happen:

Invoking fire will make you hot. Depending on how many breaths you do (only seven and under are recommended for those who have not had experience with this element). Even with adepts, 20 breaths can be extreme. While you are doing the fire meditation for the first time, more than likely while you are doing it, you will feel little or nothing. DO NOT MAKE THE MISTAKE OF DOING ANY MORE BREATHS BECAUSE YOU MIGHT FEEL NOTHING! More than likely, you will feel the effects hours later. The effects of invoking fire include a fever, feeling BURNING HOT after a warm glow/aura manifests, insomnia and since water is the opposite of fire, you can get a backlash of water and this can manifest in depression. These effects can last several hours to several days.

Invoking air can overstimulate the nervous system. Air can make you very irritable and oversensitive for a few hours to several days, depending on how much you take in.

There is much more to this and I will post full articles on each element. I have always been a person of extremes and I am daring, so I have never put any limitations on myself with meditation, though I have always used common sense. Now, with invoking these elements over a period of time, we become resistant to extremes of temperature, we can warm or cool our bodies at will and we can be adept at pyrokinesis, cryokinesis and other astral disciplines. There is no gain without pain.

If you are planning to continue on, I seriously urge you to keep written entries in a black book or journal regarding how these exercises affect you. Mastering the elements is one of the highest forms of magick, while others play around with props.

There are two ways of invoking the elements. One way is total invocation as I have done (no breathing them back out and the most dangerous) and the other way is easier is to breathe the element back out into the ether. You can work up from this.

Each one of us has strengths and weaknesses with certain elements. Nearly all of us have imbalances of the elements in our souls. The following meditations will correct these.

I HAVE READ AND FULLY UNDERSTAND THE ABOVE AND WISH TO PROCEED

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Spiritual Warfare Tactics and Strategies

We are making impact. Our curses and information to the public is taking its toll on the enemy. We must work relentlessly and keep up the momentum. One does not turn one's back on a fallen enemy until they are totally and completely DEAD. Doing so and in most cases one will get a knife in the back or worse. People who advocate doing nothing, invite the wrath of Satan. They are worthless to say the least.

There are many tactics in effectively fighting and working to destroy the enemy. Here are some of the ways one can work for the destruction of the enemy. Also- I welcome any other input, as this is most serious:

Christian tracts, bibles and such that are pushed in our faces, such as at Laundromats, hospital waiting rooms, etc., write or place your own "tracts" in them:
www.exposingchristianity.com and leave it with "Christianity is a LIE! Or HOAX!"

Stacks of Christian tracts can be discreetly dumped in the trash. I came upon a large stack some time ago in a waiting room. I dumped them in the trash, asked the receptionist for a large cup and went into the lady's room, pissed in the cup and made damned good and sure the tracts were saturated in piss in the garbage so no asshole xian could salvage them.

At the Laundromat, I have a pen always handy so I can write www.exposingchristianity.com in all of the Jehova's Witnesses' sick filth they have strewn all over the place. I also put other notes in there. People who like to doodle can also deface this junk, such as pictures of the nazarene any way you see fit. The point is- we are letting them know this will not be tolerated and spreading our message of truth in contrast to their lies.

Our Satanic tracts can also be left in libraries, placed in Christian books and so forth. The saying "The pen is mightier than the sword" works, but with this monster, we must do everything we can. Information has been our friend and has more influence than most would believe. I know this and have seen evidence of it.

For having to cope with Christianity in retail stores, businesses and anywhere else-
COMPLAIN!!!!!!

Xians have operated with no opposition for centuries. Make sure you complain to the manager, district manager, or whoever is in authority. You remain silent and say nothing- this is a way of showing them you condone their presence and intrusiveness. I ALWAYS complain. Remember to be professional, do not raise your voice, get emotional, or use so-called "foul" language. In many places such as here in Tulsa, Oklahoma which is right in the middle of the shit-hole bible belt, it is actually a misdemeanor to "swear" in public. That is how bad and rotten these xians are in working to take away your basic rights. They must be fought at every turn. Remember- our freedom is on the line. We cannot afford to lose.

Be firm and to the point. If you fail to get a positive response, note the name of the manager, and take it to someone who is in higher authority, such as a district manager and be sure to note the negative response you received from the subordinate manager, his/her name, the date you spoke and anything else of importance. Write everything down. Let them know you are offended and will no longer do business with them, if they do not act to correct the situation.

Use the internet- there are so many e-groups and discussion boards- thousands of them. Yahoo has many Q & A forums, such as "Yahoo Answers." People ask questions about religion on there, including Satanism. Let them know the truth that Satanism is NOT about living blood sacrifice, etc., as so many are led to falsely believe. Just typing www.exposingchristianity.com in reply is a quick and effective way to make a statement and reveal what xianity is all about. This can be done - just copy and paste, page by page. All people have to do is to click on the link. The website will do the rest. When I was new to Satanism, I worked the atheist forums, where I argued against xians. Better atheist than an xian. I also worked other e-groups and put in a couple of hours every day fighting xianity. Satan has shown me over the years, my efforts online with the above were effective and influential.

With xian e-groups, do a copy and paste. Few xians really read the bible. Sow doubt, upset, disillusion and any other things you can to create havoc in the xian communities. It is best to copy and paste in many cases online as people are more inclined to read what is in their face instead of clicking on a link, though both are effective.

Curse the enemy relentlessly! Curse their leaders! Be a battering ram. Never let up until they are totally and completely destroyed. Our curses are and have been working. Things take time and must be repeated. The many curses against this odious program have set powerful forces in motion. Be patient. Xianity is a humongous monster that has unbelievable wealth and power. It will not fall in a day, but it will in time. There is strength in numbers. Just as a single ant isn't much of a threat, take an army of ants and they will strip an orchard in a very short period of time.

Those who work for Satan have his protection and will be greatly rewarded. Satan informed me on the night of April 30th, 2008, times will get much worse economically. He also said "Many people will die." Those who do nothing for Satan can expect nothing in return. The Powers of Hell are now engaged in spiritual combat and have no time to

waste upon those who cannot be bothered. Those of us who are warriors for Satan will not only receive personal protection, but protection for our loved ones. The more we do for Satan, the more he does for us. The Powers of Hell were all freed from late 2002-spring of 2003. The enemy is now on the warpath big time. Natural disasters, plagues and all sorts of nasties are manifesting everywhere in the world. The humans who are that select few and zealous xians work in every way they can to try to make that biblical prophesy crap seem real in order to fool more of the masses.

As individuals, we must do whatever we are able to. People who are VIP's and cannot risk their reputation- use your area of influence! If you are in doubt as to what to do, ask Satan for direction. You WILL get blatant direction to work discreetly in whatever your profession is or in anything you can do that will not bring harm to your status. I know JoS has people everywhere.

For those of you who can do personal rituals, or participate in group rituals with other brothers and sisters in Satan- do so. The dates and times and rituals for groups will be given in the JoS groups and posted to the Spiritual Warfare Bulletin Board.

People who work to create Satanic disunity by harassing members, bashing other Satanic groups and anything else to create problems for Satanists- BE WARNED. Some of you are thick, as your dead e-groups and other misfortunes still do not seem to sink in. You are regarded as enemies to the Powers of Hell.

Mark: 25

And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

People who work to create Satanic disunity will be punished by the Powers of Hell.

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10 captures

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Spiritual Warfare Bulletin Board 666

Most of the articles here are very old and this section of the JoS has not been updated.
For up to date news and articles, please check Satan's Library "Updates"

Satan's Library

and join JoS Newsletter E-Group

Joy of Satan Forums

WE ARE MAKING IMPACT!!

THIS SCUM MUST BE BROUGHT TO JUSTICE AND THOROUGHLY DESTROYED!!!!

CLICK ON THE LINKS BELOW FOR THE FULL NEWS ARTICLES:

Bodies of 800 babies, long-dead, are in a tank at Irish home for unwed mothers

News: Church Abuse Scandal Reaches Pope's Brother 3/10/10

Vatican Offers 3 Reasons it's Not Liable for Abuse 3/30/10[they are now revealing what they really are and how they could care less about the billions of lives they have ruined and the lowest of low crimes they have committed against innocent children]

Anglican Leader: Irish Church Lost All Credibility 4/03/10

Pope's Immunity Could Be Challenged in Britain 4/05/10

Sun Apr 20, 2008:

The Inquisition is NOT Over!

May 29th, 2008:

Join Hell's Army E-Group

April 4, 2009:

Newsweek Article: The End of Christian America

Spring, 2009:

WE ARE MAKING IMPACT!!!!!!!

Monday, June 9th 2008:

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[Spiritual Warfare Resources 666](#)

[Spiritual Warfare Tips](#)

[Skeptics Annotated Bible](#)

The above has biblical scriptures catagorized and is an excellent resource to use when arguing with xians.

[Luciferian Liberation Front](#)

The above site is an excellent resource for loads of damaging biblical scriptures and even has anti-xian tracts.

[Tough Questions for the Christian Church](#)

[Jesus - The Worst Sinner of Them All](#)

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<http://hailtosatansvictory666.angelfire.com/Tips.html>

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Spiritual Warfare Tips

When working online, don't waste your time or energies- go for the groups and forums who have the largest audience.

When arguing- use lawyer tactics- question, question, question. Make your opponent give all of the answers. Then take apart what they say and question some more. If they contradict themselves or reverse themselves- make an issue and throw it in their face in front of everyone. Make them look more and more discreditable and like an ass in front of everyone.

When posting ugly biblical scriptures, it is best to copy and paste the entire page, as this often forces people to read it instead of giving them an optional link.

Remember- large e-groups and forums have the majority as lurkers. Be strong- the hard core enemy who actually number fewer in most groups, especially if they are jews, they will scream and attack the loudest. The majority listens. Always try to have your proof

and references handy.

Create junk e-mail accounts. Use them for only a specified time and do the hit, copy and paste. Make sure the groups you join have open posting. Moderated posts are obviously a waste of time. I have used this tactic with many xian e-groups- copy a full page of damaging scripture, paste it to the "post" with a title that will attract attention and hit the send button, doing this many times right in a row, one after the other before the moderator can catch it, if he/she is online.

Anti-Xian tracts can be left in libraries, churches (place them in their hymnals or other prayer books), book stores- especially in xian materials, in restrooms, on newspaper dispensers, school campuses and libraries, laundromats, xian library books and bibles, outside xian revivals, hospitals, hospital waiting rooms, newspaper racks, and other functions and anywhere else you can come up with.

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<http://www.2think.org/hundredsheep/bible/library/tough.shtml>

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The above will search 2think.org

Tough Questions for the Christian Church
by James Buckner

(See here for a Christian response.)

Through years of participation in the life and culture of evangelical Christianity, a number of "difficult to understand" issues came to my attention. The approach to these problems endorsed by evangelical Christian leaders is for thoughtful Christians to accept the "difficulties" as inscrutable but nevertheless true, and to endeavor to strengthen one's faith in other areas where "difficulties" are not a hindrance. I acquiesced to this approach while I lived my busy life, until such time as I should be able to search out the solid answers that evangelical theologians had undoubtedly derived from their more thorough

and sophisticated study of scripture.

After years of studying the Bible as an individual and in groups, listening to sermons, attending Christian conferences, leading a small group Bible study, reading evangelicalism's best apologists, and even preaching from the pulpit once, I was dismayed to discover that the church cannot answer the tough questions about Christianity. And I was heartbroken when I finally recognized, quite contrary to my own wish, that the cumulative force of the so-called "difficulties" thoroughly and unquestionably discredits Christianity.

Anticipating that many Christians will not accept my conclusion, and that they will urge me to come back to church and continue "searching," because of Jesus's promise that those who search will find, I have listed some questions the church must answer if it hopes to regain my attention.

The questions that follow have been organized loosely into categories to aid in referencing them. Many questions could legitimately be placed in other categories. Their current placement reflects my own judgment of where the weight of the questions carries the most force.

The list is not exhaustive. There are innumerable serious issues with Christianity laid out in the existing body of skeptical literature. The list that follows is a sampling from a variety of sources. Not a few were independently discovered by myself before I learned of the existence of serious skeptical literature, a few are original with myself, and a few actually come from Christian sources.

Some biblical references are given, but all are not. I am assuming that any Christian knowledgeable enough to address these questions intelligently will not have trouble finding the biblical passages at issue. In addition, some questions assume a general familiarity with certain biblical and extra-biblical subjects which are not practical to reference because the relevant knowledge is widely dispersed through a large body of literature; for unreferenced items, a Christian who does not understand the issue probably is not well-read enough to attempt an answer.

Problems with the Integrity of the Bible

Biblical Inconsistencies

1. Why does the evangelical church say there are no contradictions in the Bible when they are plainly there for anyone to see? (These are too numerous even to list a representative sample here. There are many books and monographs on this topic in the skeptical literature.¹)

2. Why does the Old Testament teach that there is no hell, while the New Testament teaches that there is? The idea of "progressive revelation" does not explain the conflicts

in the biblical texts.

3. Why does most of the Old Testament teach that there is no afterlife (see Ecclesiastes 9:5-6, for example), while later Old Testament writings and the New Testament do?
4. Why does the church say that God is not the author of confusion (1 Corinthians 14:33), when many biblical passages flatly contradict this?²
5. Was God known by the name Yahweh prior to Moses (Exodus 6:3), or was he not (Genesis 4:26, 5:29, 9:24, 22:14, 27:20, 27:27, 28:20-21)?
6. Which "Ten Commandments" are the Ten Commandments - the ones listed at Exodus 20 and Deuteronomy 5, or the ones listed at Exodus 34? Only the list at Exodus 34 is explicitly called the "Ten Commandments" in the biblical text.
7. Was the Law given by Yahweh perfect (Psalm 19:7), or wasn't it (Hebrews 8:6-8)?
8. Why can't the six accounts of the resurrection be reconciled?³ Paul says that without the resurrection, the Christian faith is in vain (1 Cor 15:14). How could the biblical accounts possibly disagree on such an important narrative?
9. Why were the disciples surprised by Jesus's resurrection after Jesus had told them repeatedly to expect it?⁴ An angel even reminded the women that Jesus had told them of his impending resurrection (Luke 24:6-7). How is it that the women remembered his words (Luke 24:8), but the disciples didn't (John 20:9, Luke 24:12)? Even Jesus's enemies remembered that he had foretold that he would rise again (Matthew 27:63).

Biblical Ambiguities and Omissions

1. Why is the Bible unclear about how to be saved? Is there anything more important that the Bible could communicate? Why is it ambiguous and contradictory on this subject?
2. Why does Jesus teach salvation by works in the synoptic gospels, but John portrays him teaching salvation by faith?
3. Why does John not teach in his gospel that it is necessary to repent of our sins, since he states that his gospel was written specifically for the purpose of showing people how to be saved (John 20:31)?
4. Why is the nature and practice of the two sacraments - baptism and the Lord's Supper - left ambiguous in the Bible, and a cause of discord among churches?
5. Why is the book of Revelation incomprehensible if it is really "not sealed" (Rev 22:10)? Why are the prophecies in the book of Daniel actually easier to understand, if

they are sealed (Daniel 12:9)?

6. Why doesn't the Bible provide unambiguous answers for major divisive doctrines like efficacy of baptism, paedobaptism, mode of adult baptism, soteriology, Christology, trinitarianism, satanology, angelology, nature of the afterlife, eschatology, fundamentals of the faith, the standing of Jewish believers in relation to the Law, the standing of Gentile believers in relation to the Law?

Misinterpretation of Scripture by New Testament Figures

1. Why did the writers of the New Testament feel free to misquote and misinterpret the Old Testament and conflate verses?⁵

2. Why did the gospel writers use the Septuagint, an inferior translation of the Old Testament?⁶ Did the Holy Spirit fail to inspire them with the more accurate Hebrew text, the one accepted today?

3. Why did Matthew and Peter take Old Testament passages out of context to make them into prophecies, when they were never indicated to be prophetic by the Old Testament author (Acts 1:20 versus Psalm 69:25, for example)?

4. Why did Mark misreference an Old Testament prophet (Mark 1:2)?⁷ How can we rely on Mark to explain Old Testament prophecies to us if he is even mistaken about the source?

5. Why does Jude quote the non-canonical Book of Enoch as prophecy (Jude 14-15)? Did the Holy Spirit fail to inspire Jude with the fact that the Book of Enoch would not be accepted into the canon?

6. Why does Matthew quote a non-existent Old Testament prophecy (Matthew 2:23)? Was he using non-canonical writings, too?

7. Why does Matthew attribute a quote about the potter's field to Jeremiah, when Jeremiah has no such passage, and the closest one in the Old Testament is Zechariah (Matt 27:9-10; Zechariah 11:12)?

8. Why doesn't Paul ever quote Jesus from the gospel accounts, or show that he knew anything at all about Jesus's teachings and life as portrayed in the gospels?

9. Why is no single hermeneutic adequate for interpretation of scripture?

Why were the New Testament authors so free and loose in their hermeneutics? How could it be that the meanings of some words and phrases have been lost? How could it be that some cultural references have been lost? How can it be that many books and passages admit of multiple interpretations? Doesn't God want us to understand his Word

enough to protect the knowledge of its referents and use unambiguous diction and phraseology?

Failed Biblical Promises

1. Why doesn't prayer work, when the Bible promises that it will (John 14:14, for example)?
2. Why aren't Christians doing greater works than Jesus did, since he himself said they would (John 14:12)? The context is clearly referring to miracles.

Failed Prophecies

1. Why have no prophecies been demonstrated to have been fulfilled? Why are many Old Testament prophecies too vague to be tested? Why are many Old Testament prophecies "yet to be" fulfilled? Why has it been impossible to demonstrate that the Old Testament prophecies were written prior to the events forecasted?
2. Why wasn't Tyre destroyed by Nebuchadnezzar as prophesied by Ezekiel (Ezekiel 26)? When it was destroyed by Alexander the Great, why didn't it remain desolate as prophesied by Ezekiel?⁸
3. How can it be that Isaiah prophesied a temporary destruction of Tyre, while Ezekiel prophesied a permanent destruction (Ezekiel 26:14,21; 27:36; 28:19 versus Isaiah 23:13-18)?
4. Why wasn't there a 40-year period in Egypt's history when the whole land was devoid of people and animals, as prophesied by Ezekiel (Ezekiel 29:11-12)?
5. Why is so much of New Testament prophecy incomprehensible? Why produce a prophecy at all if it cannot be understood?

Problems with Miracles

1. Why haven't any of the miracles recorded in the Bible been independently confirmed?
2. Why don't verifiable miracles happen today? What better way is there to convince people of the Christian message, and isn't that the commission given to the church by Jesus?
3. Why don't evangelical Christians accept miracle stories recorded in ancient non-biblical works? Isn't it the case that evangelical Christians have decided a priori to accept biblical miracles and reject all others? Aren't the apologists' "objective standards" for accepting or rejecting extra-biblical miracles post hoc?

Origin and Transmission of the Scriptures

1. Why is the authorship of most books of the Bible disputed? Why do many books of the Bible have no statement of authorship? Why are some books in the canon pseudepigraphical (lie about authorship)?
2. Why did the early church not revere the scriptures as Christians do today, so that they added interpolations and made emendations?
3. Why hasn't the Bible been transmitted to us in perfect condition if it is so important and if God had his supernatural hand in it? Why did both Israel and the church add interpolations, emend, and conflate the texts?

The Canon

1. Why is the Mosaic injunction against false prophets ignored in the canon? Deuteronomy 18:20-22 should disqualify Isaiah, Jeremiah, Ezekiel, Daniel, Jonah, Jesus, and Paul.
2. Why is the canon disputed by the church? Is God content to let uninspired writings falsely be proclaimed as his Word? Furthermore, how do we know the canon is complete?
3. Why has no one been able to describe a consistent objective basis for establishing the canon? Why was the canon established by vote instead of on objective principles? Why was the canon not directly revealed by God?
4. Why is so much of New Testament doctrine revealed through the use of occasional letters instead of in systematic books written, authorized, and canonized specifically to define Christian doctrine? Why didn't God deliver these himself, as he did the Law to Moses? Maybe this explains why the Old Testament Law has more clarity than the New Testament doctrines. Why did God leave the writing of systematic theologies to modern, uninspired writers, who cannot agree with one another?

Biblical Values

1. When Adam and Eve ate the forbidden fruit, why did God lie about what the outcome would be (Genesis 2:17),⁹ while the serpent told the truth (Genesis 3:5,22)?
2. Why are women treated as chattel and inferior to men throughout the Bible?¹⁰
3. Why is the Old Testament and most of the New Testament addressed only to free men, and not to women or slaves? Does God deal only with free males?¹¹
4. Why does the Bible condone slavery?¹²

5. Why does Yahweh command genocide,¹³ including the killing of infants? Why does he command that all women who have "known a man" be slaughtered, but the soldiers are to keep the young virgins for their own use (Numbers 31:14-18)? Why does the Bible portray Yahweh as worse than Hitler (Deuteronomy 20:16-17)? Isn't it blasphemous to call the Bible "God's Word," when it libels him so?
6. Why doesn't the Bible condemn polygamy? Is it not really a sin? In fact, the Bible seems to condone polygamy through examples of God blessing polygamists and by its explicit statements regarding David.
7. Why wasn't Lot condemned for giving his daughters to be abused by the men of Sodom (Genesis 19:8)? The Bible actually calls him righteous (2 Peter 2:7)!
8. How can Christians say that the First Amendment guarantee of freedom of religion is based on Judeo-Christian ethics when Deuteronomy 13:6-10 and 17:2-7 flatly contradict this?
9. How can being mauled by a bear possibly be a just punishment for name-calling (2 Kings 2:23-24)? Doesn't this contradict God's own edict of "an eye for an eye, and a tooth for a tooth?"
10. Why is faith - believing something for which there is no evidence - a virtue?
11. Why is rational skepticism a vice? If Christianity is true, won't the truth hold up under scrutiny? Shouldn't the church welcome and promote rational skepticism as a way of confirming and spreading the faith when people see that it fails to undermine Christianity? Why isn't skeptical literature studied and refuted in Sunday School classes?

Biblical Guidance

1. Why do Moses, Ezra, Jesus, and Paul all disagree on marriage and divorce? Moses allowed divorce, Jesus disallowed it and also allowed it, Paul allowed it, and Ezra actually commanded it to appease God (Ezra 10). How is an honest Christian supposed to know what to do in this area?
2. Why does the New Testament teach by example that major decisions should be decided by lot (in Acts chapter 1 when Matthias is chosen)?
3. Why doesn't the Bible provide unambiguous guidance for major divisive issues like abortion, divorce, war, church discipline, lending and borrowing money, etc.? Doesn't God want the church to be united? Doesn't God want individual Christians to know how they should live?

Conflicts with Science

1. Why does the Bible teach that the sky is a solid dome of transparent material with water above it?¹⁴ (The water poured through the "windows of heaven" to cause Noah's flood, and then presumably poured off the edge of the disk-shaped earth into the abyss.)

2. Why does the Bible teach that goats will have striped offspring if they see stripes when they drink at the watering trough, when this has been discredited by modern genetics?

3. Why does the Bible record scientifically impossible events as factual?

For example, the creation narrative, Noah's deluge, a solid dome over the sky, Earth supported by a foundation. Why has the evangelical church produced "Creation Science" explanations that are complete nonsense? Why is it that none of the more rational reconciliations of science and the Bible survives scrutiny?

4. How can it be that Psalm 16 and Romans 1 teach that the creation is a reliable means of knowing God ("natural theology"), but the scientific study of biological and geological origins contradicts the creation narrative in Genesis? Why does "natural theology" contradict "revealed theology" (the Bible)? Is the creation bearing false witness? Is the Bible bearing false witness?

Absurd Doctrines

1. Where is the justice in punishing us for Adam's sin? The Bible itself says that children will not be punished for the parents' sins (Deuteronomy 24:16). Furthermore, if God really created Adam not knowing either good or evil (Genesis 3:22), how could such a harsh and enduring punishment as death for Adam and all his descendants possibly be just? Our secular courts are more just than God when they show mercy on people who cannot distinguish between right and wrong, such as children and the mentally handicapped. And why isn't this doctrine of original sin found anywhere in the Bible except in Paul's writings?

2. Where is the justice in punishing Jesus for our sins? If our courts of law were to accept the punishment of someone else in the place of the criminal, we would not say that justice has been done, but that injustice has been added to injustice. Would the church have me believe that two wrongs make a right?

3. How can sacrificing Jesus on behalf of the sinner atone for another's sin? This would be like killing my child to reconcile for the misbehavior of my neighbor's child. I have the capacity simply to forgive and forget without demanding compensation for small offenses. Why can't God do this? Does he simply want blood?

4. Why pray? If it changes God's mind then he is not sovereign. If it does not change God's mind then it is superfluous.

5. How can the doctrine of the Trinity possibly be true? Any attempt to make sense of it leads to contradictions. If it is so important, why isn't it clearly taught in the Bible? Why shouldn't an objective student of the doctrine conclude that it was created by the church to hide biblical inconsistencies about the nature of Christ behind a shroud of mystery?
6. Why is God concerned about humans at all? We are less than a speck in the universe. Christianity has the hallmarks of being a religion made by humans for humans.
7. Why have all the rational arguments for the existence of God been successfully refuted? If God exists, is it unreasonable to suppose that there would be at least one irrefutable proof of his existence?
8. Why haven't the existing proofs of God's non-existence been refuted? Surely believers, who have the advantage of an indwelling Holy Spirit with an "infinite mind," cannot be stumped by "finite minds" of unbelievers working within the confining limitations of reason, can they?
9. Why is it that some teachings are conveniently tautological (i.e., circular)? For example, you must pray the will of God in order for prayer to be answered; you must believe the Bible in order to understand the Bible; and the Bible is the Word of God, therefore it is true.
10. How exactly does "loving God and enjoying him forever" give meaning to life? Any satisfying secular activity can give meaning to life. Why does the Christian assume that a metaphysical meaning for life is necessary? Isn't it the Christian who imposes meaninglessness on this present life, declaring that meaning depends for its existence on the life to come? And if Christians did not believe they will live forever, would they continue to love and serve God? Isn't it really eternal life that the Christian loves, and not God? If purpose in this present life is really derived from loving and serving God, then what sense does it make for Christians to make meaning dependent upon a future life?
11. Where is objective, verifiable evidence that a soul or spirit exists and survives the body after death? Why does the Old Testament deny such an idea until the later writings, which show the influence of Greek ideas? The idea of "progressive revelation" does not explain this.

Intractable Theological Problems

1. How could Adam and Eve ever have sinned if God had actually created them perfect, even if they did have free will? If God created them imperfect, how could a perfect omnipotent being create anything imperfect?
2. How can evil exist in the world if God is simultaneously good, omnipotent, and loving? Why is it that no theodicy stands up under rational scrutiny?

3. Why does the church say God did not create evil, when he himself claims that he did in Isaiah 45:7, Lamentations 3:38, and Amos 3:6?15

4. Why does God expressly take credit for creating disabilities (Exodus 4:11)? If these are God's doing, then why does the evangelical church insist that disabilities are the result of the fall, or of Satan's work?

5. Why would a loving, omnipotent, benevolent god cause people to believe falsehoods so that he can condemn them (2 Thessalonians 2:11-12)?

6. Why is the Bible inconsistent on major theological issues such as the nature and existence of an afterlife, the efficacy of works of the Law with regard to salvation, and the distinction between soul and spirit?

7. Why does the evangelical church speak of absolute values when the Bible teaches situational ethics?16

8. Why is it not possible to formulate a systematic theology that agrees with the Bible in all points? Roman Catholic theology introduces unbiblical and irrational ideas; Calvinistic reformed theology stumbles at the existence of evil; covenantal theology muddles the biblical distinctions between Israel and the church; dispensational theology is too hopelessly complex to be credible because every major inconsistency is explained away by spuriously introducing a new "dispensation;" and Arminianism destroys the sovereignty of God.

9. Why doesn't the Bible itself present its own "revealed" systematic theology. Doesn't God want us to have a consistent and complete framework of theology to support right decision making and teaching others?

Blemishes on the Church

Unbiblical and Inconsistent Practices of the Church

1. Why does the church worship on Sunday, when the seventh day was established forever? There is no biblical support for Sunday worship; it is a tradition of the Catholic Church which Protestants accept.

2. Why do many evangelical churches deny that baptism is essential for salvation, when the New Testament clearly teaches that it is?17

3. Why do some churches object to wine since the Bible indicates that it is a gift from God (Psalm 104:14-15)?18 How can they continue to object even when they acknowledge that Jesus turned water into wine? Is this anything more than a holdover from prohibition? In fact, the Bible promotes drunkenness in Proverbs 31:6-7.

4. Why does the modern evangelical church embrace the extra-biblical doctrines of "having a personal relationship with Christ," having a "quiet time," "journaling," and the necessity of belonging to an "accountability group?" Doesn't the church understand its own religion? Why is it caught up in pop-religion? If these are not really doctrines of the church, then why is there social pressure to conform?

5. Why does the church teach tithing for Christians, when it is only commanded of Old Testament Israel? Why didn't Paul teach tithing to the New Testament church when he had the opportunity to (2 Corinthians 9)?

6. Why do some churches ignore controversial teachings in the Bible, such as speaking in tongues, baptism for the dead, the requirement for women to wear head coverings and to remain silent, the identification of the "sons of God" in Genesis 6, the necessity of poverty in order to follow Jesus (Luke 14:33), etc? Doesn't the Holy Spirit reveal the true meaning of these passages to believers? If so, why do sincere believers come to opposite conclusions on their own, and why aren't they able to come to agreement when they dialog with each other? Surely, Jesus is with them to guide them when two or three are gathered together in his name, isn't he, even if they misapprehended the Spirit's guidance when they were on their own?

7. Why must Christians resort to divination (looking for "guidance," looking for "doors of circumstance to open or close," etc.) if the Holy Spirit dwells within them? What is the benefit of an indwelling Holy Spirit if it doesn't manifest itself in day-to-day living, and it has to be coaxed into revealing God's will in major decisions?

8. Why do Christians pray about whether to marry someone, when Paul says that if they want to get married they should just do it (1 Corinthians 7)?

9. Why does the evangelical church rail against one-world government, since they say it is God's plan as revealed in Revelation? How can they justify speaking and acting against God's revealed plan?

The Headless Church

1. Why is the evangelical church subject to the same social movements as the rest of society? If the church is headed by the living Christ, shouldn't the institution be a steady keel in a stormy sea?

2. Why does the church trail rather than lead in social reforms? (For example: the rise of capitalism, rise of the scientific method and critical thinking, abolition of slavery, eradication of Nazism, women's suffrage, civil rights of African Americans after the abolition of slavery.) And why does the church dishonestly claim leadership in these reforms after the fact?

3. Why are the church's day-to-day practices guided by cultural norms rather than by the perfect, absolute, unchangeable norms of God and the Bible? For example, why do churches separate children from their families and age-grade them like the schools, why does the church propagate self-help ideology when the message of the Bible is dependence upon God, why does the church accept and participate in competition where it has rejected it in the past,¹⁹ why has the service of women in the church been addressed only after secular culture has addressed women's issues, why does the style of music in the church and church architecture follow cultural patterns instead of defining cultural patterns?

4. Why doesn't the church understand Jesus's teachings? Why are most preachers afraid to preach straight through a gospel from beginning to end?

Why do they skip over Jesus's "difficult" sayings and the enigmatic passages?

Character of the Church

1. Why has the church done so little good and so much harm in 2000 years, while science has demonstrated remarkable progress in only 500 years? Why is the period when the church dominated western history universally referred to as the Dark Ages, while the period of breaking away from church dogma is called the Enlightenment?

2. Why are the Crusades and the Inquisition and other church-sponsored atrocities politely ignored in many church education programs, leaving church members to learn of these in other venues, or, more likely, to remain ignorant of the heritage of the institution to which they belong and contribute.

3. Why does the church conceal and ignore and misrepresent legitimate criticisms and critics? If Christianity is undoubtedly true, why doesn't the church demonstrate it by refuting the whole body of skeptical literature in Sunday School classes? The church isn't trying to hide something is it? How can the church possibly maintain credibility when it is so blatantly partisan on the side of dogma, and obviously not dispassionately seeking truth wherever the evidence may lead.

4. Why do so many members of the church dismiss the veracity of unbelief without even giving it a fair hearing, especially in light of biblical condemnations of this behavior, such as "He who answers before listening - that is his folly and his shame," (Proverbs 18:13, NIV), and "The first to present his case seems right, till another comes forward and questions him," (Proverbs 18:17, NIV), for example.

Problems with Jesus's Credentials and Character

1. Why are many Old Testament prophecies about Jesus referenced in the New Testament taken out of context, not being messianic prophecies at all?²⁰ Why would Jesus's disciples, and Jesus himself in Matthew 4:13-16, misrepresent the Old

Testament text? Surely the Son of God would not allow a disciple to persist in distorted understanding of the scriptures, nor teach a synagogue class an unjustified misinterpretation of scripture?

2. Why doesn't Jesus fit the real, clearly identifiable, messianic prophecies of the Old Testament? Why do the gospel writers ignore these prophecies? Why does the church condemn first century Jews for rejecting Jesus as the Messiah, when he clearly does not fulfill the Old Testament prophecies of Messiah? Why must we wait until Jesus' second coming to see the clearest prophecies fulfilled?

3. Why do the two genealogies of Jesus in Matthew and Luke disagree? If someone is declared to be the son of God, surely his credentials must be impeccable, mustn't they? Two variant genealogies cast suspicion on the true origin of this man, don't they?

4. Why does the genealogy in Matthew 1 show that Jesus descended through a cursed line?²¹ Jeconiah (Jehoiachin) and his father Jehoiakim were both cursed by God himself, who said that neither of these men would have any descendent on the throne of David. How could Jesus possibly be the Messiah, destined to rule forever on the throne of David, if he descended through either of these men?

5. If the genealogy in Luke is that of Mary and not Joseph, then why does it list Joseph in the line rather than Mary? Why is no other genealogy of a woman recorded anywhere else in scripture? And if this is Mary's genealogy, then Jesus descended through Nathan, not Solomon, making the prophecies in 2 Samuel 7:12-16 and 1 Chronicles 22:10 false.

6. If, using the genealogy in Luke, Jesus's claim to descent from David, of the tribe of Judah, is through Mary rather than Joseph then how can it be that Mary's cousin, Elizabeth, was descended from the house of Aaron, of the tribe of Levi (Luke 1:5)?

7. Why does Jesus misquote the Old Testament?²²

8. Why does Jesus refer to the writings of Moses (Mark 12:26), when it is clear that Moses could not possibly have written the Pentateuch?²³ Surely the son of God would know more about the Word of God than anyone else, wouldn't he?

9. How can it be that Jesus contradicts the Old Testament (1 Samuel 21-22), saying that Abiathar gave David the showbread instead of Ahimelech, and saying that David had men with him, when he was actually alone (Mark 2:25-26)? Does the church expect me to rely upon the teachings of a "son of God" who is demonstrably mistaken about what God's Word says?

10. Why does Jesus quote a non-existent verse of Old Testament scripture (John 7:38)? Is it possible that he considered other non-canonical writings also to be God's Word?

11. Why would Jesus deliberately obscure the gospel by speaking in parables so that people would not understand, turn, and be forgiven (Mark 4:11-12)? Did he not come that all men might be saved?

12. Why was Jesus in the tomb for only two and a half days at the most, when he said he would be there three days and three nights (Matthew 12:40)?

Surely the son of God would say precisely what he means, wouldn't he?

13. Why would Jesus prophesy that his kingdom would come in glory before some of those listening to him died, but the kingdom still has not come (Matt 16:18, Matt 10:23, Mark 9:1, Luke 21:31-32)? Surely the son of God could not have spoken a false prophecy, could he?

14. Why did Jesus say his followers must hate their families? Surely, when the son of God said "hate" he meant "hate," didn't he? Why would the son of God confuse us by using hyperbole? How could the examples of Luke 9:59-62, even if allegorical, be hyperbole anyway? Jesus clearly called a man to the irresponsible, disrespectful action of leaving his father, implying that he was not even to attend his funeral, and he called another to leave his family without even saying farewell or letting them know he was deserting them.

15. Why was Jesus disrespectful of his mother?²⁴ In John 2:4, Jesus uses the same words with his mother that demons use when they meet Jesus.²⁵ Surely the son of God knew that Mary had the blessing of the Father, didn't he, not to mention that the son of God would never be rude?

16. Why did Jesus lie to his brothers about going to Jerusalem (John 7:8-10)?²⁶ Did God the Father send a lying spirit, as he did in 1 Kings? Like Father, like Son?

17. Why did Jesus, by his own admission, break the Sabbath law (John 5:16-18)?²⁷ This puts the lie to the Christian idea that the perfect Jesus fulfilled the whole Law, and therefore was a suitable unblemished sacrifice for our sins.

18. Why did Jesus say the ruler's daughter was not dead? (Matt 9:18-25; Luke 8:41-56) Either Jesus lied, or he performed no miracle, but the context clearly shows that it was understood to be a miracle.

Evolution of Religion by Naturalistic Social Processes

1. If Christian theology and the church have a supernatural origin in an omnipotent God, then why has theology and the church evolved through naturalistic social processes over time?

2. Why does theology change from the beginning of the Bible to the end? Why are the

later writings influenced by Greek thought (for example, immortality)? Why is there such a large theological gap between the Old and New Testaments? The changes are not explainable by the idea of "progressive revelation," or by any systematic theology.

3. Why was the doctrine of the Trinity unknown to the church until the fourth century? Why was the doctrine established by vote instead of by revelation? Why was the membership of the voting council loaded with Athanasians? Why was belief in this then-new doctrine made a condition for membership in the church? Why were Arians exiled and executed?

4. Why is Jesus so similar to the other 15 suffering saviors of mythology? Why don't Christians believe any of the other virgin births and savior stories recorded in ancient literature? How is it that the ritual of Christian communion existed in the prior pagan ceremonies of eating the body and drinking the blood of their gods? How is it that the Christian ritual of baptism also existed in the prior pagan cults? Weren't the very defining doctrines of Christianity actually assimilated from the endemic pagan cults? Likewise, why are Easter, Christmas, the Lenten season, rogation days, and others, derived from pagan holidays. Didn't Christianity have any legitimate calendar of commemorations of its own?

5. How did liberal churches come to exist? If they are inclined to believe, why did they not continue to believe the "fundamentals?" Could it be because the fundamentals have insurmountable problems that discredit them?

Conclusion

1. Why hasn't the church answered any of these questions in the 23 years I have been a part of it?

2. Why hasn't the church answered any of these questions in 2000 years?

I can only conclude that it is because the church has no answers.

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End Notes

1 See, for example, the works of Thomas Paine, Robert Ingersoll, Joseph Wheless, Dennis McKinsey, Farrell Till, and others. Many of these writings can be found on the Secular Web at www.infidels.org.

2 Genesis 11:9; Exodus 14:24 and 23:27; Deuteronomy 7:23 and 28:20,28; Joshua

10:10.

3 Matthew 28, Mark 16, Luke 24, John 20-21, Acts 1:3-12, 1 Corinthians 15:3-8.

4 Matthew 16:21, 17:22-23, 20:17-19, Mark 9:31, 10:34, Luke 9:22, 18:33.

5 Matthew 3:3 versus Isaiah 40:3; Matthew 12:17-21 versus Isaiah 42:1-4; Matthew 13:35 versus Psalm 78:1-3; Acts 2:16-21 versus Joel 2:28-32; Acts 7:43 versus Amos 5:25-27; Romans 3:4 versus Psalm 51:4; Romans 9:33 versus Isaiah 28:16 and 8:14; Romans 10:6-8 versus Deuteronomy 30:12-14; Romans 11:9-10 versus Psalm 69:22-23; Romans 11:26-27 versus Isaiah 59:20-21; 1

1 Corinthians 3:20 versus Psalm 94:11; 1 Corinthians 15:54-55 versus Isaiah 25:8 and Hosea 13:14.

6 Matthew 3:3; Luke 4:17-21; Acts 7:43; Acts 15:17; Romans 10:11.

7 This misreference is found in the critical text, but not in the Textus Receptus, illustrating that the early church was willing to emend the holy scriptures to remove difficulties.

8 Ezekiel 26:14, 27:36, 28:19; Wallace B. Fleming, The History of Tyre, Columbia University Press, 1915, p. 64.

9 Some modern translations soften Yahweh's statement that Adam would die "in that day," and so disguise the problem.

10 The evidence is too overwhelming to cite even a representative portion of the relevant scriptures, but a few of the more explicit examples are 1 Corinthians 11:3,9; 1 Timothy 2:12-14. A good source of additional information on this topic is the Freedom From Religion Foundation, PO Box 750, Madison, Wisconsin 53701.

11 The fact that God dealt with Israel during their slavery does not weaken the force of this question. Israel's slavery was a temporary condition designed to underline Israel's dependence on Yahweh. Yahweh began to deal with Israel when he was a free man.

12 See, for example, Exodus 21:20-21, Deuteronomy 15:17, Leviticus 25:44-46, Ephesians 6:5-7, 1 Timothy 6:1, Colossians 3:22, Titus 2:9, 1 Peter 2:18,21.

13 Number 21:34-35, Joshua 10:40, 1 Samuel 15:3,18, Jeremiah 50:21 for example.

14 Paul H. Seely, "The Firmament and the Water Above: Part I: The Meaning of *raqiaà* in Gen 1:6-8," Westminster Theological Journal 53:241-261 (Fall 1991), and "...Part II: The Meaning of "The Water above the Firmament" in Gen 1:6-8," 94:47-63 (1992).

15 Despite the renderings in the modern translations, this is the same Hebrew word translated "evil" in numerous other passages. However, even with the modern renderings, how can the Christian explain God's taking credit for "calamity" (NASB) or "woe" (NRSV) or "disaster" (NIV)?

16 David's eating the showbread, for example, and Jesus's Golden Rule.

17 Mark 16:16; Acts 2:28; Acts 2:41; Acts 22:10 + Acts 9:6 + Acts 22:16; 2 Corinthians 5:17 + Romans 6:3-6

18 See also, for example, Jeremiah 13:12, Joel 2:19, Deuteronomy 14:25-26, Isaiah 25:6, Deuteronomy 7:13.

19 The ancient Olympics were outlawed by the church through direct governmental influence, and the modern Olympics were not revived until the church lost its hold on secular government.

20 Matthew 3:3 versus Isaiah 40:3; Matthew 4:13-16 versus Isaiah 9:1-2; John 19:36 versus Psalm 34:20; John 19:37 versus Zechariah 12:10.

21 Matthew 1:11-12 + Jeremiah 22:28-30 and 1 Chronicles 3:16 + Jeremiah 36:30 versus Luke 1:32.

22 Matthew 4:10 versus Deuteronomy 6:13; Matthew 11:10 versus Malachi 3:1; Matthew 21:16 versus Psalm 8:2; Luke 4:17-21 versus Isaiah 61:1-2.

23 This is firmly established by pentateuchal anachronisms detailed in numerous critical sources.

24 Matthew 12:46-50, Mark 3:31-35, Luke 8:19-21, John 2:4.

25 Compare John 2:4 with Matthew 8:29, Mark 5:7, Luke 4:34, and Luke 8:28 in literal translation

26 The "yet" inserted in some modern translations is not found in the earliest extant manuscripts. This is an example of modern emendation of holy scripture. The more honest translations, like the King James Version, print "yet" in italics, indicating that the word has been added in translation. The New American Standard Bible does not insert the word, remaining true to the critical Greek text. But the New International Version inserts "yet" in normal typeset, relegating the explanation of its dubious character to a footnote, where many uncritical readers will miss it.

27 The point of this reference is that Jesus plainly said that he was working, in violation of the Sabbath law. If he was not really working, then he lied.

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Response to Tough Questions Biblical Inconsistencies

1. Why does the evangelical church say there are no contradictions in the Bible when they are plainly there for anyone to see?

-Christians say this because this is what the Bible says about itself. Though I'm sure there are more reasons, this is the most basic answer.

4. Why does the church say that God is not the author of confusion (1 Corinthians 14:33), when many biblical passages flatly contradict this?

-There is a difference between God having the character of confusion (as discussed in Corinthians) and using confusion unto His ends (Genesis & Exodus). Plus, as this "contradiction" crosses the Greek-Hebrew translation barrier, there may be more of an answer (that I don't know) found within the root Greek and Hebrew words to "confusion".

7. Was the Law given by Yahweh perfect (Psalm 19:7), or wasn't it (Hebrews 8:6-8)?

-The law is perfect. However, it cannot save people. The term "faultless", I believe, refers to the limitation that no person can attain salvation via the law. Note, however, that this limitation rests on humanity, not on the law.

Biblical Ambiguities and Omissions

1. Why is the Bible unclear about how to be saved? Is there anything more important that the Bible could communicate? Why is it ambiguous and contradictory on this subject?

-Actually, the Bible is very clear on this subject. Romans 3:23 says that each person has sinned. Romans 6:23 says that every person that sins is condemned to death (eternally in Hell). Romans 5:8 says that Jesus Christ died for us so that whoever puts their faith in Him shall be saved (Romans 10: 13). John 3:16 reiterates this and says that whoever believes in Jesus Christ will have eternal life.

The issue that the New Testament seems to be inconsistent on the requirements for salvation. While some passages, such as those you quoted, claim that all that is required is to simply believe in Jesus, other passages claim different things. James, for example, claims that both faith and works are required for salvation (James 2:24), a view that is shared by Jesus in some New Testament passages (see Mark 10:17 and following). Still other passages claim that baptism is essential for salvation (Acts 2:38 and I Peter 3:21).

4. Why is the nature and practice of the two sacraments - baptism and the Lord's Supper - left ambiguous in the Bible, and a cause of discord among churches?

-I can't give a complete answer to this. However, since these 2 sacraments are symbolic in nature and not necessary for salvation (a good example is the thief on the cross in Luke 23: 39-43), I'm not sure this is really a major issue (nor one that should cause someone to reject Biblical Christianity).

6. Why doesn't the Bible provide unambiguous answers for major divisive doctrines like efficacy of baptism, paedobaptism, mode of adult baptism, soteriology, Christology, trinitarianism, satanology, angelology, nature of the afterlife, eschatology, fundamentals of the faith, the standing of Jewish believers in relation to the Law, the standing of Gentile believers in relation to the Law?

-The Bible provides sufficient answers to what humanity needs for life.

I might ask why the Bible doesn't provide information on quantum physics or the theory of relativity. But (I think), most people don't need to know these things. And since they aren't discussed in the Bible, they apparently aren't necessary for our time on earth. Personally, I'd like some questions answered, but I know that these will have to wait till heaven.

4. Why did Mark misreference an Old Testament prophet (Mark 1:2)? How can we rely on Mark to explain Old Testament prophecies to us if he is even mistaken about the source?

-When quoting more than one author, it was common in those times to attribute the entire quote to the more famous of the two authors. So when Mark quotes from both Malachi (vs.2) and Isaiah (vs.3), he only gives credit to Isaiah. Thus, there is no misreference.

By the way, this is not a tough question to answer. I learned the answer to this "problem" (which my liberal religious studies professor showed me) in a Bible study on the radio. No offense, but I think a little more diligent research may have prevented some of these "tough questions" that seem to have stumbled you so badly.

Randel Helms has this to say about Mark 1:2 -

The opening verses of Mark show clearly their origin in a pre-Markan account rather than in Peter's memory:

In the prophet Isaiah it stands written: "Here is my herald whom I send on ahead of you, and he will prepare your way. A voice crying aloud in the wilderness, 'Prepare a way for the Lord; clear a straight path for him'" (Mark 1:2-3)

Mark is writing from an already-composed source rather than with a copy of Isaiah open in front of him; for he is apparently unaware that much of what he is quoting is not from

Isaiah at all, but is in fact a merging of the first nine words of the Septuagint Greek version of Exodus 23:20 with a paraphrase of Hebrew Malachi 3:1, that is in turn joined with a paraphrase of Septuagint Isaiah 40:3. ("Who wrote the Gospels?")

The fact that the later Gospel writers, who used Mark as a source, regarded this as a mistake is evident by the fact they changed the words of John the Baptist to conform to Isaiah. (Matthew 3:3 and Luke 3:4-6).

7. Why does Matthew attribute a quote about the potter's field to Jeremiah, when Jeremiah has no such passage, and the closest one in the Old Testament is Zechariah (Matt 27:9-10; Zechariah 11:12)?

-Again, as in question 4, the author is quoting from 2 sources--one from Zechariah and one from Jeremiah. He, thus, attributes, the entire quote only to them more famous author.

The problem is that he is not quoting from Jeremiah at all. Matthew 27:9-10 comes from Zechariah, lock, stock and barrel. Although Jeremiah mentions a potter in Jeremiah 18, it has nothing whatsoever to do with the quote in Matthew 27.

Failed Biblical Promises

1. Why doesn't prayer work, when the Bible promises that it will (John 14:14, for example)?

-It does work. However, prayer is not the mere asking God for this or that. [God is not the universal butler who responds to the whimsical beck & call of fallen man (if He were, there would be a problem)]. Prayer is asking God for things in accordance with His will. People who pray outside of God's will, need to ask themselves, if they are really praying in Biblical sense.

Problems with Miracles

1. Why haven't any of the miracles recorded in the Bible been independently confirmed?

-I'm not sure. Have you really done enough research to say there's nothing out there? However, I think the most important miracle--that of Jesus Christ's resurrection has some independent confirmation:

a. Matthew 28:15 tells of a story being circulated among the Jews "explaining away" the resurrection. I'm sure a careful checking of Jewish records, authorities, or rabbinic literature might confirm this. If Jewish records point to the same story as recorded in the Bible, we must conclude that something strange (perhaps supernatural) has happened since this cover-story is clearly fallacious. (Roman guards are professionals that don't fall asleep; the disciples can't move a several ton rock sealing the tomb; disciples can't

move the rock without waking the guards; sleeping guards don't know what happens while they sleep, etc.).

b. If Jesus was not resurrected, why didn't the Jewish authorities of that time produce the real dead Jesus?

c. If Jesus was not resurrected, there should be adequate writings and records that dispute the testimony of the 500+ witnesses who saw Jesus after He died. Five hundred is a lot of people, and 500 people don't make up the same story or have the same hallucination!

d. Though I'm not 100% certain, I think there is a Roman record marking the execution of Jesus.

If the resurrection really did occur, something spectacular has happened in history, and every person must seriously consider the natural repercussions of it. Most importantly, everyone must come to grips with the claims Christ made about heaven, hell, sin, and salvation.

See this page for a refutation of the Resurrection.

Origin and Transmission of the Scriptures

1. Why is the authorship of most books of the Bible disputed? Why do many books of the Bible have no statement of authorship? Why are some books in the canon pseudepigraphical (lie about authorship)?

-Most of the authorship is disputed by liberal theologians. No doubt these are the ones also perpetrating the idea of pseudoepigraphy. I don't think their arguments are any more convincing than conservative theologians who say that there are no disputes. I guess it comes down to who you read and what you want to believe before you start researching.

2. Why did the early church not revere the scriptures as Christians do today, so that they added interpolations and made emendations?

-Where is your evidence for this claim? Actually, the Christians of that time had immense (and probably equal) respect for the Scriptures--I think Jesus' and Paul's and Peter's (among others) reference and arguing from the Scriptures shows this.

The Christian tampering with the Scriptures is evident from the large number of variant readings in the New Testament text. While most of these are obviously scribal mistakes, there are a few which seem to have been deliberately inserted. As an example, a number of later New Testament manuscripts change Mark 1:2 to read "As it is written in the prophets..." in order to get around the problem stated above, i.e. that Mark was not

just quoting Isaiah.

I John 5:7 is a perfect example of a Christian interpolation made to support a later Church doctrine (in this case the Trinity). The verse has no early Greek manuscript support at all, and almost all newer English versions have dropped it.

3. Why hasn't the Bible been transmitted to us in perfect condition if it is so important and if God had his supernatural hand in it?

-Some argue that the Bible is perfect and has been perfectly transmitted.

There are literally hundred of thousands of textual variations between various copies of the Hebrew and Greek scriptures. In some cases, such as the book of Jeremiah, there are two very different versions of the entire book in existence, and there is no way to tell which is supposed to be authentic.

Biblical Values

1. When Adam and Eve ate the forbidden fruit, why did God lie about what the outcome would be (Genesis 2:17), while the serpent told the truth (Genesis 3:5,22)?

-This is a serious misreading. [Forgive me, I mean no offense, but this type of question shows either ignorance or a lack of true effort on finding the truth. I suggest more time, prayer, and diligence in finding answers.] God did not lie about death, and we see this in two ways. In Genesis 3:19, God says "for dust thou art, and unto dust shalt thou return." Plus, we see by our own experience and in Hebrews 9:27 that all men die. Contrastly, Satan lied twice. Obviously man dies, so Satan lied in Genesis 3:4. Second, Satan says that man will become as gods (or God) in Genesis 3:5. Since this did not happen either, Satan lied.

God said "...in the day that thou eatest thereof thou shalt surely die." Adam lived nine-hundred plus years after eating the forbidden fruit.

2. Why are women treated as chattel and inferior to men throughout the Bible?

-This question, as well, should be more diligently researched since even I know the answer. Considering the cultural standard of the day, the Bible has actually lifted women from a place of inferiority to equality. Jesus talked to the woman at the well (not culturally acceptable); Jesus forgave the adulterous woman; Jesus taught men and women (Mary, who sat at His feet); Jesus condemned the Jewish idea of divorce (which allowed only men to divorce their wives for any reason); Paul says that women should (indeed must) learn in I Timothy 2:11; the testimony of women (for Christ's resurrection) is recorded in the Gospels (uncultural since women's testimony wasn't valid by Jewish law). There are probably more examples that I just don't know now.

If being "treated as chattel and inferior" refers to the passages in I Timothy 2 and Ephesians 5 where women are told to submit to their husbands, the answer is simple. Submission in no way degrades the person who submits. The most perfect example of this is Jesus Christ. In His death on the cross, God the Son (Jesus) completely submitted Himself to God the Father. Yet such submission in no way denigrated His deity or dignity.

The same is true for submissive wives where godly submission in no way transgresses the equality between woman and man.

10. Why is faith - believing something for which there is no evidence - a virtue?

-You're right that believing nothing is foolish. But the quality inherent to godly faith is not "that you are believing in nothing", but "that you are trusting in someone who is worthy of that trust". Godly faith is a virtue because of who you trust (God).

I remind you, also, that in the post-modern era, with no absolutes, the question of "why is faith a virtue?" must be followed by "why is murder wrong?", "why is kindness to a fellow man good?", "what's wrong with rape?", etc.. For the Christian, it is sufficient that God commends faith (and addresses those other issues as well).

11. Why is rational skepticism a vice? If Christianity is true, won't the truth hold up under scrutiny? Shouldn't the church welcome and promote rational skepticism as a way of confirming and spreading the faith when people see that it fails to undermine Christianity? Why isn't skeptical literature studied and refuted in Sunday School classes?

-Where in the Bible does it say that rational skepticism is a vice? It seems that the example of the Bereans in Acts 17 and Paul's advice in II Timothy 2:15 (among other incidents), give Biblical command and precedent to think and question things.

Jesus said to Thomas "...blessed are they that have not seen, and yet have believed." This implies that blind faith is a virtue, and Thomas' skeptical approach is less than virtuous. Where do you think the phrase "doubting Thomas" comes from?

And, the truth of the Bible has held up to scrutiny. Forgive me again, but your scrutiny of the Bible doesn't seem very complete, fair, or thorough. I think more work on your part would vindicate the Bible of what it says. Till you yourself experience that, the only arguments I can show you are: what I have experienced (the Bible is true) and what the Bible says about itself (it is true, eg. II Timothy 3:15).

I think churches are careful about what sort of "skeptical literature" or rational skepticism they allow since many sources are incomplete or biased (as I think this document demonstrates). Plus, the duty of the church is more to teach what the Bible says rather than what other people think or say (because the words of God are more important than the words of man).

Churches discourage their members from skeptical literature for the very simple reason that they tend to lead to apostasy. If the truth of the Christian faith were so self-evident, there would be no need at all for such a discouragement. For example, how many Christian apologetic sites do you know of that contain links to specific rebuttals of their articles?

Arguments, philosophies, and questions will all disappear with time, but God's words "shall not pass away". All this is not to say that some churches don't use "skeptical literature", but why not teach just the Bible?

Biblical Guidance

2. Why does the New Testament teach by example that major decisions should be decided by lot (in Acts chapter 1 when Matthias is chosen)?

-Again, more research (in even a study Bible) would answer this question. The casting of lots was a God-approved method of discerning God's will in OT times. This practice stops, however, with the coming of the Holy Spirit. Note, the proximity of these things in Acts:

Chapter 1 --use of lots

Chapter 2 --coming of the Holy Spirit

after Chapter 2 --no more mention of lots

3. Why doesn't the Bible provide unambiguous guidance for major divisive issues like abortion, divorce, war, church discipline, lending and borrowing money, etc.? Doesn't God want the church to be united? Doesn't God want individual Christians to know how they should live?

-The Bible does address these issues either by principle or direct command. And indeed God does want us to know how to live, hence the verse (II Timothy 3:15): All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

-abortion--do not kill- Exodus 20:13

life starts at conception- Psalm 51:5, Luke 1:41

-divorce --Matthew 5:31-32

-church discipline --of elders- I Timothy 5:19-20

--of members- Matthew 18:15-17, I Timothy 2:20

Conflicts with science

4. How can it be that Psalm 16 and Romans 1 teach that the creation is a reliable means of knowing God ("natural theology"), but the scientific study of biological and geological origins contradicts the creation narrative in Genesis?

-Some advice on evolution:

-Science has got problems with its basic tenets (assumptions), credibility, and findings. Be very careful about simply accepting what the scientific community feeds you (if you don't, you'll be guilty of your own non-rational skepticism).

-Likewise be careful about the creation science stuff.

-Do some more reading on the philosophical and scientific problems with evolution.

-I think you may find that the scientific position on evolution is not quite as undamageable as you think, and that it is still (without any detriment to your mind) possible to believe in a literal creation.

The scientific position on evolution is now an established fact. That all life is descended from a common source is a fact supported by multiple lines of evidence, from paleontology to genetics. See this page for more information.

6. Why is God concerned about humans at all? We are less than a speck in the universe. Christianity has the hallmarks of being a religion made by humans for humans.

-One must wonder just how fair you are being with remarks like this.

Unbiblical and Inconsistent Practices of the Church

1. Why does the church worship on Sunday, when the seventh day was established forever? There is no biblical support for Sunday worship; it is a tradition of the Catholic Church which Protestants accept.

-I believe Romans 14:5-6 makes this question irrelevant. I hope that people who call themselves Christians worship God everyday--not just Sunday!

4. Why does the modern evangelical church embrace the extra-biblical doctrines of "having a personal relationship with Christ," having a "quiet time," "journaling," and the necessity of belonging to an "accountability group?" Doesn't the church understand its own religion? Why is it caught up in pop-religion? If these are not really doctrines of the

church, then why is there social pressure to conform?

- "A personal relationship with Christ" means accepting Christ by faith which is entirely Biblical. This phrase is used probably to distinguish true Christians from those who are simply religious (eg. those who go to church but have no personal relationship).

Quiet time, journaling, and accountability groups are not required for salvation. I contend with any church that says otherwise (and I find it hard to believe that conservative evangelicals would). For undue social pressure you feel, I suggest the following which may be true for you.

Social pressure may be the result of incorrect church practices which though not endorsed, may still occur because Christians are sinful. Social pressure may not be social pressure at all--it may be the Holy Spirit's conviction for you to do something. Social pressure may be due to a weakness in yourself that feels a need to conform, but not something problematic with the church.

Being caught up in pop-religion is unbiblical. There are many within and without evangelicalism that are condemning this. I'm sorry you were involved in a church that hasn't realized its unbiblical practices.

5. Why does the church teach tithing for Christians, when it is only commanded of Old Testament Israel? Why didn't Paul teach tithing to the New Testament church when he had the opportunity to (2 Corinthians 9)?

-Tithing is optional. There is no NT Biblical requirement to do as such (you're right). If your church has taught otherwise, they are wrong.

3. Why are the church's day-to-day practices guided by cultural norms rather than by the perfect, absolute, unchangeable norms of God and the Bible? For example, why do churches separate children from their families and age-grade them like the schools, why does the church propagate self-help ideology when the message of the Bible is dependence upon God, why does the church accept and participate in competition where it has rejected it in the past, why has the service of women in the church been addressed only after secular culture has addressed women's issues, why does the style of music in the church and church architecture follow cultural patterns instead of defining cultural patterns?

-Many argue (and apparently you have not heard them), that such practices by the church are unbiblical. You should look around and find out what more conservative people say.

Character of the Church

1. Why has the church done so little good and so much harm in 2000 years, while

science has demonstrated remarkable progress in only 500 years? Why is the period when the church dominated western history universally referred to as the Dark Ages, while the period of breaking away from church dogma is called the Enlightenment?

-I think your arguments stem from a secular world view of the church rather than an objective study and critique of actual history.

Conclusion

1. Why hasn't the church answered any of these questions in the 23 years I have been a part of it?

-You haven't searched hard enough, despite claims to the contrary.

2. Why hasn't the church answered any of these questions in 2000 years?

-It has, but you haven't looked for it or refused to see it.

Of course, none of this is written by jest, insult, or bitterness. Honestly, your questions are good (any many Christians and non-Christians have them). But, from these questions, you show an obvious lack of effort to search for the truth. I am always available to talk on these issues (though I don't have all the answers) or on how you can be saved (yes, it's still possible).

David Kan

to Tough Questions

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About this capture

The Nazarene: the Worst Sinner of Them All

Christians believe the Nazarene to be perfect, a peaceful, loving, healing, and understanding being. Most are too lazy to read the facts. The bible may be the most purchased book, but it is the least read.

The Nazarene was slothful, indolent and lazy. He never worked like everyone else. He freeloaded and lived off the work and labors of others. He was a rude and inappreciative guest who often insulted his hosts. He STOLE and ordered others to do so. He condoned and advocated MURDER. He is one of the worst hypocrites who ever existed.

The Seven Deadly Sins:

Pride

The Nazarene was a very arrogant, selfish and conceited individual. His overwhelming sense of negative pride and self exaltation was seen in many of the scriptures:

He was arrogant enough to insult his host and leave her with the burden of work while he hogged all of the attention, indicating an extreme sense of self importance:

Luke 10: 38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Anyone who does not love him more than their own parents is not worthy of him. What happened to honor thy father and mother? Here, the Nazarene is placing himself above the family members of his followers, AGAIN, indicating pride and extreme arrogance:

Matthew 10: 37

37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. This is also the sin of ENVY- he is so jealous of anyone who might share their love for another.

The pleasure of being massaged with expensive ointment was more important than selling the ointment and giving the money to the poor.

Mark 14: 3-7

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box and poured it on his head.

4 And there were some who had indignation within themselves and said, "Why was this waste of the ointment made?"

5 For it might have been sold for more than three hundred pence, and have been given to the poor." And they murmured against her.

6 But Jesus said, "Let her alone; why trouble ye her? She hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always.

The Nazarene calls other human beings "dogs" and "swine," indicating they are way beneath him:

Matthew 7: 6

6 "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

He stated he was "greater" than Jonas and Solomon:

Matthew 12: 41-42

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Envy

The Nazarene was so envious of any devotion or affections shown for anyone other than himself, even close family members, he demanded that his disciples leave their families behind.

Luke 9: 59-62

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

There are many more scriptures that blatantly expose the envious resentful character of the Nazarene. These are indicated in this article.

Wrath

Because of an excessive sense of pride, exaggerated self importance, arrogance and an overwhelming belief of being first and being entitled, the Nazarene was often subject to the sin of wrath:

Matt: 11: 20-24

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

The Nazarene is forever condemning, insulting and threatening others:

Matt. 23:33

33 "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Mark 3: 5

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand."

John 2: 15

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables

In the above verse, the Nazarene is condemning money making in the temple and greed, but by his actions and demands, the Nazarene is the greediest of them all.

The Nazarene makes it plain he comes to bring war on earth and conflict, hatred and enmity among family members; breaking up the family unit and home:

Matthew 10: 34-36

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father and the daughter against her mother and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

He showed impatience and upset by the presence of a father who's child could not speak, that petitioned him for help. His personal time and energy were more important than spending a few seconds to help a small child who was handicapped. He also insulted his disciples and those around him who he spoke to in reply to the asking for help.

Mark 9: 19

19 "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me."

Greed

The Nazarene's distaste for labor was highly impractical. Because he lived off of the charity of others, there were times when charity couldn't satisfy his needs, so he STOLE.

On the Sabbath, he and his disciples helped themselves to a farmer's corn. When asked why he violated the law by eating on the Sabbath, he justified stealing by calling himself "lord of the Sabbath."

Luke 6: 1-5

1 And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the Sabbath.

The Nazarene's sloth and greed often led to more theft:

He sent two disciples to steal an ass and a colt. He had no consideration as to whether taking the animals for himself would place any hardship upon whom he stole them from. Here, in addition to the act of stealing, the Nazarene does not have the nerve to go and steal these animals himself, he orders others to do so.

Luke 19: 29-35

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Sloth

The Nazarene has always been known for his hatred of physical labor. The Nazarene also hated washing and bathing: Here, the Nazarene encourages not washing:

Matt. 15: 1-20

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Mark 7: 1-9

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Also, the stretch in the desert speaks for itself. (Matthew 4: 1-2)

Gluttony

Gluttony is an inordinate desire to consume more than that which one requires. Although the Nazarene preached abstinence, he did not intend this for himself.

He gets defensive about complaints directed at him and his followers who are always seen eating and drinking.

Luke 5:33-34

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

He was known as a glutton and a drunkard.

Luke 7:34

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

The Nazarene was wrathful when his sources for free meals were not readily available. w. Once he cursed a fig tree for not having any fruit. The tree died.

Mark 11:12-14, 20-22

12 And on the morrow, when they were come from Bethany, he was hungry:
13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.
14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.
20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.
21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.
22 And Jesus answering saith unto them, Have faith in God.

Lust

Lust is an inordinate craving for the pleasures of the body.
The Nazarene preached celibacy for his followers, but being the hypocrite that he is, he did not apply these teachings to himself. Both men* and women put out sexual favors for him as did others in the way of food, shelter and other needs.

Luke 8:1-3

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,
2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

*There are deleted passages in the gospel of Mark. The Nazarene had intercourse with one of his disciples while the others slept in the garden before his crucifixion.

The Nazarene advocated and encouraged MURDER for selfish reasons:

Luke 19: 27

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

The Nazarene not only ADVOCATED SLAVERY, but encouraged and condoned the abuse of slaves:

Luke 12: 47

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

In addition to the sermon on the mount being ant-life and against nature (artificial), the Nazarene's actions speak much louder than his words and reveal his true nature- that of a big hypocrite:

Matthew 5

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

The Nazarene was ANYTHING but "poor in spirit." He was arrogant, self righteous and always put his own needs and desires before that of others.

Luke 10: 38-42

Matthew 10: 37

(see above scriptures)

4 Blessed are they that mourn: for they shall be comforted.

Matthew 8:21-22

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

5 Blessed are the meek: for they shall inherit the earth.

"Meek" means "humble." Read the above paragraph of scriptures revealing the Nazarene's pride and arrogance.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

The Nazarene openly advocated and encouraged chaos and lawlessness. These unethical, suicidal, anti-life teachings have worked to undermine and destroy legal systems, resulting in the punishing of the victim, while criminals are rewarded and encouraged in their behavior. The end result is the collapse of civilization. Any species that fails to defend itself will end up extinct. If the human body ignored the germs, bacteria, and viruses that invaded it, nearly all people would be dead in less than a day. These teachings are anti-life and designed to destroy human lives.

Matthew 5: 38-44

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

7 Blessed are the merciful: for they shall obtain mercy.

The Nazarene was anything but "merciful." He is forever condemning, threatening and damning people.

8 Blessed are the pure in heart: for they shall see God.

The Nazarene was anything but "pure of heart."

He LIED:

John 5: 31

31 If I bear witness of myself, my witness is not true.

The Nazarene told his disciples that they would not die before his second coming:

Matthew 16: 28

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Revelation 3: 11

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

He STOLE:

Luke 19: 29-35

Luke 6: 1-5

(see above)

He ADVOCATED and ENCOURAGED MURDER on a whim:

Luke 19: 27 (see above)

He was one of the worst hypocrites that ever lived.

Matthew 5: 19

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

9 Blessed are the peacemakers: for they shall be called the children of God.

Matthew 10: 34-36

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father and the daughter against her mother and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

The Nazarene condemns righteousness and works against it- see the other scriptures on this page.

Matthew 5: 11

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

This is blatant of the Nazarene's hatred of humanity.

The Nazarene preached self mutilation:

Matthew 19: 12

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

A "eunuch" is a castrated male; in other words, a male with his balls cut off. The Catholic Church routinely castrated young choirboys in order to prevent their voices from changing.

Matthew 5: 29-30

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The Nazarene's CRUELTY TO ANIMALS:

Matthew 8: 30-32

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

No individual in history has been provided with more excuses. Twisting, warping, distorting and outright lying of what this entity taught and did is commonplace among those who are deluded, sympathetic and/or just plain stupid.

Many argue that this entity never existed and/or is unimportant. People who maintain

these opinions are as deluded and foolish as those who believe the Nazarene was a righteous individual. Whether or not this entity physically existed is irrelevant. The effects this creature had upon humanity has permeated every aspect of the society in which most of us live. There are millions and millions who worship this creature and promote him at every level relentlessly. The impact this entity has had upon humanity is horrendous. Nearly every war there has been has been fought for RHP religious purposes. Millions and millions have severe psychological disorders and hang-ups, which prevent them from living a healthy normal life.

The sorry list of crimes against humanity perpetrated because of this individual goes on and on.

It does not matter whether the entity is a myth or physically and historically existed. The entity is a reality through all of the major injustices and workings of which have held us ALL back for centuries and must be destroyed.

Those who take a stand for personal liberty and freedom are incessantly battling Christians in the courts as they relentlessly and obsessively work to deprive every last man, woman and child of their freedom and their lives.

BACK TO EXPOSING CHRISTIANITY

<https://groups.yahoo.com/neo/groups/HellsArmy666/info>

13 captures

6 Nov 2013 - 19 Apr 2025

Sep Sep Oct

24

2014 2015 2019

About this capture

Hell's Army is a Public Group with 4496 members.

Yahoo Groups

Hell's Army is a Public Group with 4496 members.

Hell's Army

Public Group, 4496 members

Primary NavigationConversations Photos Files Polls Links About

About Group

13 members, 18 messages added in the last 7 days

Group Description

This group is for dedicated Satanists who are actively fighting the enemies of Satan.

This group is a serious threat to the enemies of Satan as this is the second time it has been shut down and hacked. This is the third group here.

This group is for organized rituals, participating in online education in forums, internet groups, Yahoo questions and answers, etc., where we actively educate and enlighten

people to the truth. Christianity has had a stronghold with practically no opposition for centuries and this continues online in the above mentioned where Christians are prolific and very aggressive in spreading their lies. We are actively fighting them.

For further information, please visit www.joyofsatan.com
and
<http://fight4satan666.webs.com/index.htm>

NOTE** THIS GROUP IS FOR SATAN. THIS GROUP IS FOR THOSE WHO ARE ACTIVELY WORKING TO DESTROY THE ENEMIES OF SATAN. POSTS THAT HAVE NOTHING TO DO WITH SPIRITUAL WARFARE WILL BE DELETED.

If you have personal problems, want to chat or whatever, go to another e-group such as:

<http://groups.yahoo.com/group/JoyofSatan666/>
http://groups.yahoo.com/group/Advanced_Meditation/
<http://groups.yahoo.com/group/Teens4Satan/>

Group Website

<http://www.joyofsatan.com>

Group Information

Members :4496

Category :

Satanism

Founded :Dec 17, 2008

Language :English

Group Settings

This is a public group.

Attachments are permitted.

Members cannot hide email address.

Listed in Yahoo Groups directory.

Membership does not require approval.

Messages require approval.

All members can post messages.

Group Email Addresses

Post Message :

hellsarmy666@yahoogroups.com

Subscribe :

hellsarmy666-subscribe@yahoogroups.com

Unsubscribe :

hellsarmy666-unsubscribe@yahoogroups.com

List Owner :

hellsarmy666-owner@yahoogroups.com

<http://www.angelfire.com/empire/serpentis666/HOLIDAYS.html>

158 captures

21 Oct 2002 - 24 Nov 2025

Sep DEC Feb

29

2014 2015 2017

About this capture

Satanic Holidays

NOTE: THE DATES LISTED HERE ARE FOR PEOPLE IN THE NORTHERN HEMISPHERE. IF YOU ARE IN AUSTRALIA, SOUTH AFRICA, SOUTH OF THE EQUATOR, PLEASE [CLICK HERE](#)

Satanic Holidays are based upon the natural cycles. What is known as "Satanism" is humanity's original religion. The holidays listed below precede Christianity from hundreds to thousands of years. Because the Christian Church could not murder everyone, the original Pagan holidays were taken and Christianized in attempts to convert as many as possible.

The truth behind all of these special dates is that the planets and astral world are aligned a certain way that greatly enhances certain workings, giving them extra power that would not be possible if they were started during other times. Covens of old met regularly during the full moon cycles and during the special dates listed below, as the planetary and astral energies were very powerful at these times of the year. In order to systematically and forcibly remove spiritual knowledge and power from our people, the Christian Church stole these holidays and replaced them with fictitious nonsense. There is a true and a false with nearly everything and one can see the glaring lie of Christianity in that everything in that foul program is and has been stolen from the original religions and replaced with imposter characters, places, and rites where nothing spiritual is left. Another example is how fundamentalist Christians have been working to destroy the last Pagan/Satanic practices of the Yule Season and Winter Solstice, such as removing Santa Claus, the Yule tree, and other evidence that reveals the true origins of the Yule and replace them solely with the Nazarene and ilk. For more information and research, type in Jehovah's Witnesses into any internet search engine such as google.com and add 'Pagan holidays.' The information about this is extensive and proves beyond any doubt that these holidays have NOTHING WHATSOEVER TO DO WITH CHRISTIANITY.

The fictitious Nazarene has nothing to do with Xmas. Xmas coincides with the Winter Solstice and the Yule season, the shortest day of the year. December 25th is the birth date of the Persian God Mithra, and the Roman Holiday of Saturnalias. The tree, the decorations, baking, gifts and celebrating have NOTHING to do with the Nazarene. These are carry-overs from original Pagan celebrations. The Yule tree is really symbolic of the human soul, with the trunk being representative of the spine, the branches, the 144,000 nadis [pathways of the vril/witchpower/chi], and the lights being symbolic of the nadis all lit up with Satan's Serpentine Energy. The star on top of the tree is representative of the risen Serpent of Satan.

"Easter" was stolen from Astaroth. Originally known as "Ashtar." This holiday coincides with the Vernal Equinox of spring when day and night are of equal length. Known as "Eastre" to the Anglo-Saxons. As the Goddess of fertility, she was associated with rabbits and eggs. The Christians stole this holiday and twisted its meaning. Other names include: Easter, Eastre, Eos, Eostre, Ester, Estrus, (Estrus is when an animal goes into heat; mating season) Oestrus, Oistros, and Ostara. Again, the "Lamb of God" was stolen from the Zodiac sign of Aries the Ram which occurs every spring.

"All Saint's Day" corresponds with "Halloween/Samhain."

"Assumption Day" coincides with "Lammas Day" of the "Summer Solstice." For more information see The New Testament and Christian Religion and Exposing Christianity

YULE/WINTER SOLSTICE

December 22nd-23rd

Although the Solstice begins on the 21st-22nd of December, the 23rd is a very special Personal Day for Father. The Sun enters the sign of the Goat which represents Satan. The Night of December 22nd- the eve of December 23rd is the Highest Satanic Holy Night of the year. (This was dictated from him personally). It is the day after the longest night of the year. Again we look forward to beginnings, as the days will begin to get longer as the year goes on. This is a time for intense celebration and devotion to Lord Satan. Indulgence, decorating the home, family celebrations and get-togethers. The Night of Dec. 22nd should be spent in dedication to Satan. This is an excellent time to focus on planning for the year. If one wishes to make personal resolutions this is a good time to do so.

At the high point of a ritual, personal resolutions can be written on paper and burned. Father Satan is always there to help us in having the strength to carry through with our intentions. After the rite, intense celebrating should take place.

The Yule holidays for Satanists are times of indulgence and taking pleasure in the

physical and material aspects of life. Actually, Xmas trees and wreaths are Pagan in origin, so there is no reason not to celebrate this holiday with our families with gift giving, baking, and decorating. This is what the TRUE Yule season is about, not that filthy worthless Nazarene.

Link To More Information:
Baal Berith and The Yule

IMBOLC/CANDLEMAS/FEAST OF FIRE

Early February

(Pronounced "Im-bulk")

THE EVE OF BELTANE

April 30th

THE SUMMER SOLSTICE

June 23-24th

LAMMAS DAY/LUGHNASADH

August 1st

Under Construction [Joy of Satan Ministries has been doing research as to the true meanings of these holidays]. New Age Pagan books and resources are way off about most of these dates in the year and completely miss the true spiritual foundations behind them. We will update the remaining dates when we have accurate information about them. All of these dates in the year are powerful spiritual points in the year, as well as the feasting and partying that take place along with them.

SAMHAIN/HALLOWMAS/HALLOWEEN

October 31st

SPRING EQUINOX

March 21-23 [Sun should be 0 degrees into Aries]

This is the time for beginning major workings such as the Magnum Opus, which is begun at 3:00 am, during the hour of Satan.

AUTUMN EQUINOX

September 21-23 (Sun, 0 degrees into Libra)

The equinoxes are good times to begin things. Rituals for putting things into action.

BACK TO SATANIC RITES & CELEBRATIONS MAIN PAGE

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<http://www.angelfire.com/empire/serpentis666/HOLIDAYS.html>

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http://www.ageofsatan.co.cc/south_african_sabbat_dates_priestess_zildar_raasi.html

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6 captures

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[south_african_sabbat_dates_priestess_zildar_raasi.html](http://web.archive.org/web/20111129231936/http://www.ageofsatan.co.cc/south_african_sabbat_dates_priestess_zildar_raasi.html)

5 captures

14 Oct 2014 - 15 Oct 2018

Oct JUL Jan

14

2014 2016 2018

About this capture

Many Spiritual Satanist's are unaware of the correct dates of the 8 Satanic Sabbats here in South Africa, and are left with those of America/Europe. Obviously, it does not make sense to celebrate the Summer Solstice in the middle of Winter, or vice versa, so I wanted to put up this list of correct dates. These were given to me in 2007 by High Priestess Pandora Arcana.

The dates are as follows:

1 February- Lammas/Lughnasadh

21 March- Mabon fall Equinox

30 April- Samhain

21 June- Yule Winter solstice (although it is perfectly fine to celebrate Yule in place of x-mas in Decemer)

1 August- Imbolc/Candlemas

21 September- Spring Equinox/ Ostara

1 November- Beltane

21 December- Midsummer Summer Solstice

And Father Satan's special day remains as the 23 of December throughout the world.

I hope this serves to help Spiritual Satanist's in South Africa!

Hail Father Satan!!

Hail all the Gods!!

Return To: Rituals & Magick

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The South African Satanic Sabbat Dates

-High Priestess Zildar Raasi-

http://www.angelfire.com/empire/serpentis666/Origins_of_Satanism.html

82 captures

3 Feb 2015 - 30 Nov 2025

Nov DEC Jan

23

2014 2015 2017

About this capture

The True Origins of Satanism

Part 1: The Origins of Satanism

Part 2: The Earliest Origins of Satanism are in the Far East

Part 3: The Earliest Origins of Satanism are in the Far East II

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<http://www.exposingcommunism.com/Origins-of-Satanism.htm>

6 captures

3 Feb 2015 - 26 Jan 2021

May JUL Jan

25

2014 2015 2021

About this capture

The Origins of Satanism

Satanism is not a Christian invention

Satanism predates Christianity and all other religions

Satanism is not about spooks, goblins, vampires, Halloween monsters or other related entities

Satanism is not about "evil"

Satanism is not an invention of, or a "reaction" to Christianity

Satanism is not a creation of Anton LaVey

Satanism is not about death

True Satanism is about elevating and empowering humanity to reach equality with the Gods, which was our True Creator (Satan's) intention

"IN THE SECRET OF MY KNOWLEDGE THERE IS NO GOD BUT ME"

-SATAN

From "Peace Be Unto Him"

Due to centuries of misinformation, lies, and the systematic removal of knowledge, few people these days understand or even know what "Satanism" really is all about.

Christianity has been at liberty to dictate without any opposition, what they CLAIM Satanism to be. In order to accomplish this, the truth had to be destroyed. The Catholic Church (the original Christian Church, from which all Christian sects have evolved), heinously tortured to death and mass-murdered millions of innocent men, women and children in what was known as "The Inquisition." Some children who were burnt to death in what were known as "witch houses" were as young as two years of age.¹

Christians forever rant and rave concerning the "one world order" where all identities,

cultures, personal privacies, and liberties will be lost and humanity, after being systematically bar-coded, will be lumped into a one-world slave state. What they fail to see is how their own so-called "religion" and bible have always been and are the roots of and blueprint for this regime. Everything in the Judeo/Christian Bible has been stolen and corrupted from religions predating Judaism, Christianity, and Islam from hundreds to thousands of years. Through Judaism and its tool of Christianity, all of the original spiritual teachings from around the world, (which are CONCEPTS) have been stolen from, lumped together into the "one," and corrupted into Jewish archetypes and characters and fictitious places. This has given the Jewish people as a whole a false history, political power and "spiritual" authority to which they are not entitled.

The bible is a very powerful subliminal tool to control the masses. One can see this is a man-made work as there are endless contradictions. The bible has been systematically drummed into the minds of the populace from a very early age. A lie must always be enforced as opposed to the truth which can stand on its own. Because spiritual knowledge and occult power have been removed and kept in the hands of a "chosen" few, the unknowing populace has been helpless against it. The agenda here is to create a one-world slave state with the "chosen" few ruling at the top. The perpetrators of course blame Satan to create a necessary distraction, while they use occult power to accomplish their ends. They have a history of stealing from and blaming their enemies for everything they really are and do, while always holding themselves in the highest esteem and innocence.

The original religions now known as "Satanism" (by the way, "Satan" means "enemy" in Hebrew), were all based upon what is known as the "Magnum Opus" or Great Work. The one known as "Satan" is our True Creator God. He was prevented by the other Gods from finishing his work on humanity, that of the godhead. The godhead is physical and spiritual perfection. Now, if you continue to read on, I will prove this.

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Nearly all of us are familiar with the term "fallen." This word has been used copiously by Christian clergy to refer to Satan and his Demons. In truth, "fallen" pertains to the kundalini serpent (which has always been associated with our Creator God Satan), which has fallen in humanity as a whole and now lies dormant at the base of the spine. Because of this, humanity as a whole is on a very low level of spiritual understanding. Thoughtless abuses of children and animals, senseless wars, brutality and endless corruption are the results of the fallen serpent.

The "Tree of Life" which was stolen from the ancient Pagan religions and found its way into the biblical book of Genesis, was seen in many parts of the ancient world in friezes upon walls of ancient temples and in some tombs. The "Tree of Life" is actually a map of the human soul. The trunk is the spine and the branches are the pathways for the chi (bioelectricity).

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Getting back to the nazarene, the crucifix of which I might add was not seen in any place of worship until after the ninth century and is another rip-off of the four quarters, the Jewish archetype "Jesus/Yeshua" is a CONCEPT. The 33 years he was said to have lived represent the 33 vertebrae of the human spine of which the kundalini ascends. The crucifixion symbolizes the Magnum Opus: the torture, the death, and the resurrection. Origins that symbolize this work include the Egyptian phoenix (born again from the ashes), the Egyptian God Set, who was crucified on a furka, the tale of Isis and Osiris, where Osiris was mutilated into some nine parts and was resurrected by Isis.

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With fear, human beliefs and thoughts can be controlled. Humanity was led to believe this omnipresent and "all-powerful" "God" could know their every little thought and action. Through fear, people began to monitor their own thoughts and actions. The seven sacraments (another rip-off of the seven chakras) of the Catholic Church enforced strict control over every stage of an individual's life. The most control was exercised through the so-called "sacrament" of "confession." Through confession, the church had even more control, that of knowing the deepest secrets of the frightened population. This enabled the ruling clergy to have power over kings, queens and other secular monarchy.

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The Gods left us the truth, inscribed in stone. The pyramids (the pyramids are in the shape of the chakras) have stood against time. It is apparent these ancient monoliths were constructed for future humanity, left to us by the Gods who knew of our fate. These monuments speak for themselves. They were built to reflect the movements of the stars and act as a calendar for beginning the all-important work of the Magnum Opus. The Magnum Opus is normally commenced in the spring, when the Sun enters the sign of Aries, which is known as the "Vernal Equinox." The precise time for beginning this work is at 3 am, which is the hour of Satan. This is the true hour. The fictitious nazarene was said to have perished at 3 pm. 3 pm is actually 15:00, not three and is thus false.

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The carvings and the hieroglyphics on the Temple walls and the pyramids still remain with us today, as evidence of the truth for those who have enough spiritual knowledge to interpret them. This is why the Gods imprinted these into stone. Satanism is based upon the Magnum Opus. All of the Satanic symbols, the emphasis on witchcraft and knowledge; all of these represent the achievement of the godhead. The Magnum Opus is what Satanism is all about: humanity reaching physical and spiritual perfection.

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References:

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<http://www.exposingcommunism.com/Origins-of-Satanism.htm>

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The Origins of Satanism

Satanism is not a Christian invention

Satanism predates Christianity and all other religions

Satanism is not about spooks, goblins, vampires, Halloween monsters or other related entities

Satanism is not about "evil"

Satanism is not an invention of, or a "reaction" to Christianity

Satanism is not a creation of Anton LaVey

Satanism is not about death

True Satanism is about elevating and empowering humanity to reach equality with the Gods, which was our True Creator (Satan's) intention

"IN THE SECRET OF MY KNOWLEDGE THERE IS NO GOD BUT ME"

-SATAN

From "Peace Be Unto Him"

Due to centuries of misinformation, lies, and the systematic removal of knowledge, few people these days understand or even know what "Satanism" really is all about.

Christianity has been at liberty to dictate without any opposition, what they CLAIM

Satanism to be. In order to accomplish this, the truth had to be destroyed. The Catholic Church (the original Christian Church, from which all Christian sects have evolved), heinously tortured to death and mass-murdered millions of innocent men, women and children in what was known as "The Inquisition." Some children who were burnt to death in what were known as "witch houses" were as young as two years of age.¹

Christians forever rant and rave concerning the "one world order" where all identities, cultures, personal privacies, and liberties will be lost and humanity, after being systematically bar-coded, will be lumped into a one-world slave state. What they fail to see is how their own so-called "religion" and bible have always been and are the roots of and blueprint for this regime. Everything in the Judeo/Christian Bible has been stolen and corrupted from religions predating Judaism, Christianity, and Islam from hundreds to thousands of years. Through Judaism and its tool of Christianity, all of the original spiritual teachings from around the world, (which are CONCEPTS) have been stolen from, lumped together into the "one," and corrupted into Jewish archetypes and characters and fictitious places. This has given the Jewish people as a whole a false history, political power and "spiritual" authority to which they are not entitled.

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The Inquisition:
A History of Christian Torture
Mass Murder and
Destruction of Human Life

"The Christian resolve to find the world evil and ugly, has made the world evil and ugly."
- Friedrich Nietzsche

Today, the Christian Church does not have the power it once had, yet, we have witnessed the Christian abuses of children, child rape, molestation and other vile acts that reveal the true nature of many Christians and the effects their "God" has upon his followers. The pedophilia scandals are just a small sample of what Christians are

capable of. This is due to the evil energy they tie into. "God" and the "Devil" are backwards! This can be plainly seen in the Old Testament where that "God" of Christianity was "a Murderer and a Liar from the beginning."

Years ago, when the Christian church had complete control over government, human life and spirit, we can see from the inquisition, just how sick these people are and just what lengths they will go to get you to accept "Jesus." Just as is seen in the numerous Christian abuses of children today, years ago, with the Inquisition, girls as young as nine and boys as young as ten were tried for witchcraft. Children much younger were tortured to extract testimony against their parents.¹ Children were then flogged while they watched their parents burn.

The Inquisition was early communism. The Catholic Church was the NKVD and KGB of the Middle Ages. For more detailed information, read *The Gulag Archipelago* by Aleksandr Solzhenitsyn. The Inquisition and communism, both Jewish programs are both nearly identical systems of mass murder, torture, and enslaving the masses. "Christianity and communism are very close spiritually and ideologically. This is a fairly well known concept that has been adopted by various thinkers, from Thomas More to Lev Tolstoy. Few people know that the world's first socialist state was established in Paraguay and was based on the ideas of Catholic Jesuits before Marx created his teachings."

"The "Society of Jesus" - the Jesuit religious order - in the Catholic Church was roughly equivalent to the KGB in the Soviet Union."

Above quotes taken from "Pravda" [The main Communist Party Newspaper and leading newspaper of the former Soviet Union] From the article: Is there any difference between Christianity and Communism? 30/04/2013

Truth be known, nearly all of the inquisitors and high-ranking Catholic clergy were Jews.

A documented case in the Silesian town of Neisse reveals a huge oven was constructed, which over a ten year period, more than a thousand "condemned witches, some as young as two years old" were roasted alive.² Many victims were also extremely old, some in their 80's. This made no difference to the church.

The Christian Church murdered, tortured, mutilated and destroyed millions and millions of lives both directly through the Inquisition and indirectly through all of the wars they incited. The damage and destruction this foul religion has perpetrated against humanity is almost beyond comprehension. Most people aren't even aware of the facts. Between the years of 1450-1600, the Christian Church was responsible for the torture, and burning of some 30,000 alleged "witches."³

During the reign of the Roman Emperor Constantine CE 306-337 the doctrines of the Christian church were regarded as the foundation of law.⁴ Heretics [persons who opposed church teachings, or who were even accused of such] were sought out, tortured and eventually murdered. Heresy was an offense against the State as well as

the Church. For hundreds of years, civil rulers tried to stamp out all heresy.

As early as CE 430, the Church leaders declared heresy punishable by death. In CE 906, "The Canon Episcopi" was the first Church body to expressly forbid the use of witchcraft.⁵ Before the Inquisition was fully underway, the Church accepted heretics back into the fold, under terms it considered reasonable. The following is an example:

For three Sundays, the heretic was stripped to the waist and whipped from the entrance of the town/village all the way to the church door. He/she was to permanently deny him/herself meat, eggs, and cheese except on Easter, Pentecost and Xmas, when he/she is to eat of them as a sign of his/her penance. For twenty days, twice a year he/she was to avoid fish and for three days in each week fish, wine and oil, fasting, if his/her health would permit.

He/she was to wear monastic vestments with a small cross, sewn on each breast. He/she was to hear mass daily. Seven times a day, he/she was to recite the canonical hours and in addition, at Paternoster ten times each day and twenty times each night. He/she was to observe total abstinence from sex. Every month he/she was to report to a priest who was to keep the heretic under close observation. He/she was to be segregated from the rest of the community.⁶

There is no precise date for the beginning of the Inquisition, most sources agree it manifested during the first six years of the reign of the Catholic Pope, Gregory IX, between 1227 and 1233. Pope Gregory IX who ruled from 1227-1241 is often referred to as the "Father of the Inquisition."

The Inquisition was a campaign of torture, mutilation, mass murder, and destruction of human life perpetrated by Christians and their Jewish root. The Church increased in power until it had total control over human life, both secular and religious. The Vatican wasn't satisfied with the progress made by regional leaders in rooting out heresy. Pope Innocent III commissioned his own inquisitors who answered directly to him. Their authority was made official in the papal bull of March 25th, 1199.⁷ Innocent declared "anyone who attempted to construe a personal view of God which conflicted with the Church dogma must be burned without pity."⁸

In 1254, to ease the job of the inquisitors, Pope Innocent IV decreed that accusers could remain anonymous, preventing the victims from confronting them and defending themselves. Many churches had a chest where informants could slip written accusations against their neighbors. Three years later, he authorized and officially condoned torture as a method of extracting confessions of heresy. ⁹

Victims were tortured in one room, and then, if they confessed, they were led away from the chamber into another room to confess to the inquisitors. This way it could be claimed

the confessions were given without the use of force. The Inquisitional law replaced common law. Instead of innocent until proven guilty, it was guilty until proven innocent.

Inquisitors grew very rich, accepting bribes and fines from the wealthy who paid to avoid being prosecuted. The wealthy were prime targets for the church who confiscated their property, land and everything they had for generations. The Inquisition took over all of the victims' possessions upon accusation. There was very little if any chance of proving one's self innocent, so this is one way the Catholic Church grew very wealthy. Pope Innocent stated that since "God" punished children for the sins of their parents, they had no right to be legal heirs to the property of their parents. Unless children came forth freely to denounce their parents, they were left penniless. Inquisitors even accused the dead of heresy, in some cases, as much as seventy years after their death. They exhumed and burned the victim's bones and confiscated all property from their heirs, leaving them with nothing. 10

The actions of the inquisitors had devastating effects on the economy that left entire communities totally impoverished while the church glugged with wealth. They also crippled the economy by holding certain professions suspect. Inquisitors believed the printed word to be a threat to the church and interfered with the communication brought about by the invention of the printing press in the 15th century. Maps, cartographers, traveling merchants and traders were all placed under intense suspicion; a threat to the church.

Although the church had begun murdering people it deemed heretics in the 4th century and again in 1022 at Orléan, papal statutes of 1231 insisted heretics suffer death by fire. Burning people to death prevented the spilling of blood. John 15:6 "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The pedophilia witnessed today is just a small example of the insanity and the twisted, warped minds of most Christians and where any power that they obtain leads to.

The Witch hunts, 1450-1750 were what R H Robbins [The Encyclopedia of Witchcraft and Demonology] called "the shocking nightmare, the foulest crime and deepest shame of western civilization." In this 300-year period, the church stepped up the mass murder and systematic torture of innocent human beings. Torturers were allowed as much time as they needed to torture their victims. Most courts demanded that prior to the torture, the victim be thoroughly shaved, claiming that any Demon left undetected in the victim's body hair might intervene to deaden the pain that the torturers inflicted or answer for the victim.¹¹

Doctors would be in attendance if it seemed the victim might die from the torture. The victim would then be allowed to recover a little before more torture was applied. If the victim died during the torture, inquisitors claimed the Devil intervened with the purpose of sparing the victim further pain or preventing them from revealing his secrets.¹² Those

who fainted had vinegar poured into their nostrils to revive them. The victim's families were required under law to reimburse the courts for the costs of torture. Entire estates were seized by the church. Priests blessed the torture instruments prior to their being used. Certain devices were employed to inflict the maximum pain; indisputable evidence of the sick Christian mind:

Judas Cradle

The victim was pulled up by a rope or chain and then lowered to the point. The torturer controlled the pressure by attaching weights to the victim or rocking or raising and dropping the victim from various heights.

Brodequin [The Boots]

The brodequin was used to crush the legs by tightening the device by hand, or using a mallet for knocking in the wedges to smash the bones until the bone marrow spurted out. People who passed out were further condemned as the losing of consciousness to be a trick from the Devil in order to escape pain.

Burning the feet.

Oil, lard and grease were applied to the feet before roasting them over a fire. A screen was used to control or increase the pain as exposure to the fire was applied on and off for maximum suffering. Also, as a variation, some victims were forced to wear large leather or metal boots into which boiling water or molten lead was poured.

Hanging and the Strappado

The victim's hands were bound behind the back. They were then yanked up to the ceiling of the torture chamber by a pulley and a rope. Dislocation ensued. Christians preferred this method, as it left no visible marks of torture. Heavy weights were often strapped to the victim to increase the pain and suffering.

Squassation was a more extreme form of the torture. This method entailed strapping weights as much as hundreds of pounds, pulling limbs from their sockets. Following this, the Christian inquisitor would quickly release the rope so they would fall towards the floor. At the last second, the Christian inquisitioner would again yank the rope. This dislocated virtually every bone in the victim's body. Four applications were considered enough to kill even the strongest of victims.

Many were hung upsidedown as well until strangulation ensued.

Heretic's Fork

This device was often used to silence the victim on the way to the burning stake, so they could not reveal what had occurred in the torture chamber or defend themselves in any way.

Ripping the flesh

Christian clergy delighted in the tearing and ripping of the flesh. The Catholic church learned a human being could live until the skin was peeled down to the waist when skinned alive. Often, the rippers were heated to red hot and used on women's breasts and in the genitalia of both sexes.

Breast Rippers

The Iron Torture Chair was studded with spikes. The victim was strapped in nude and a fire was lit beneath the chair. Heavy objects were also be used. They were placed upon the victim to increase the pain of the spikes. Blows with mallets were also inflicted. Often, other torturous devices were applied with the chair such as the flesh ripping pincers, shown above and leg crushing vices.

Skull Crusher

This one speaks for itself. Christian clergy preferred this device because it did not leave visible marks, unless the skull was completely crushed, which happened.

The Rack

The Rack, aka the Ladder was another device that was used extensively. The procedure was to place the nude or near nude victim horizontally on the ladder or rack. Ropes were used to bind the arms and legs like a tourniquet. The knot could be steadily twisted to draw tight the ropes and stretch the victim to where the muscles and ligaments tore and bones broke. Often, heavy objects were placed upon the victim to increase the pain. This was considered by the church to be "one of the milder forms of torture."

The Wheel

The nude victim, was stretched out, lying face downward on the ground or on the execution dock, with his or her arms and legs spread, and tied to stakes or iron rings. Wooden crosspieces were placed under the wrists, elbows, ankles, knees and hips. The inquisitor then smashed limb after limb and joint after joint, including the shoulders and hips, with the iron-tyred edge of the wheel, taking care not to bring about the death of the victim. There were splinters of smashed bones, blood spurted everywhere, and the victim's entire skeleton was crushed and smashed. Thereafter the shattered limbs were "braided" into the spokes of the large wheel.

The wheel has to be one of the most gruesome of all torture devices. The idea is, that the victims' limbs are shattered and entwined around the spokes of the wheel, attaching them to it.

The Thumbscrew

The thumbscrew was a device where the victim's thumbs were placed and systematically crushed. Similar devices were used on the toes. Thumbscrews were often applied at the same time as the strappado and other torture devices to inflict more pain.

The Water Torture

The victim was stripped and bound to a bench or table and a funnel was inserted and pressed down into his throat. Water was poured into the funnel in jugs full with his/her nose being pinched, forcing him/her to swallow. After this was repeated enough times to where the victim's stomach was almost to burst, the bench or table was then tilted, with the victim's head pointing to the floor. The water in the stomach put painful pressure on the victim's lungs and heart. There was not only the incredible pain with this, but also, the feeling of suffocation. Inquisitors would also beat upon the stomach with mallets to the point of internal rupture. In another variation, the victim was forced to swallow large quantities of water together with lengths of knotted cord. The cords were then violently yanked from the victim's mouth resulting in disemboweling.

The Iron Maiden also known as the "Virgin Mary"

Covering the front side of this device was a statue of the Virgin Mary, inside were spikes, sharp knives or nails. Levers would move the arms of the statue, crushing the victim against the knives and nails.

Other devices and methods:

Forced feeding of overly salted foods that resulted in extreme thirst, then, the denial of water.

Immersion in scalding water laced with Lime.

Yanking back and forth by 2 or more inquisitors with ropes attached to a spiked iron collar. This tore the flesh on the victim's neck. Variations used screws that could be tightened.

The prayer stool. A spike board on which the victim was forced to kneel.

Stocks which were fitted with iron spikes

Slowly roasting victims over fire.

"Walking a Witch" entailed forcing a victim to walk back and forth for days on end until completely exhausted. A variation of this was having the victim sit cross legged upon a wooden stool, being deprived of movement or sleep. Some victims were as much as 80 years old.

"Thrawing." Similar to the spiked iron collar, only a rope was tied tightly around the head and the victim was yanked back and forth.

"Turkas." These were a variation of pincers used to pull out fingernails.

Many were thrown in filthy dungeons with no light or human contact, in addition, often being chained or confined in the stocks.

"Scoring above the Breath" the ancient belief that bleeding a witch above the mouth and nose would break a spell incited inquisitors to tear flesh, stick with needles and other instruments upon the victim's face.

Galileo Galilei, the famous Italian astronomer and physicist was one of the most noted victims of the Inquisition. A letter in which he attempted to demonstrate the Copernican theory, that the Earth is not the center of the universe, was forwarded by

some of his enemies to the inquisitors in Rome. He was tried in 1633 and found guilty of heresy. He was forced to recant [publicly withdraw his statement] and was sentenced to life imprisonment under house arrest.

In 1979, Pope John Paul II declared that the Roman Catholic Church "may have been mistaken in condemning him," and he established a commission to study the case.¹³ In 1993, the Catholic Church "officially" pardoned Galileo. In other words, they forgave him for teaching that the planets revolve around the Sun, not the Earth.

Loss of human life:

Salzburg, Austria, 1677-1681 over 100 murdered

Basque region of the Pyrenees; 1608, Lawyer Pierre de Lancre was sent to the region to "root out and destroy those who worshipped Pagan Gods." Over 600 tortured and murdered.

Witch judge Henri Boguet c. 1550-1619 sent some 600 victims to their deaths in Burgundy, many of them young children who were systematically tortured and then burned alive.

A pregnant woman was burned alive and from the trauma, she gave birth before she died. The baby was tossed back into the flames.

Swedish town of Mora, 1669, more than 300 murdered. Among them, 15 children.

Thirty-six children between the ages of 9 and 15 were made to run the gauntlet and were beaten with rods upon their hands once a week for an entire year. Twenty of the youngest children, all under the age of 9 were whipped on their hands at the church door for 3 Sundays in succession. Many more were severely beaten for witchcraft offenses.

In Scotland, under the rule of Oliver Cromwell, a total of 120 in a single month were murdered in 1661. Estimates of the total dead have been as high as 17,000 between 1563 and 1603.

In Würzburg, Germany, the Chancellor wrote a graphic account in the year of 1629: "...there are three hundred children of three or four years, who are said to have had intercourse with the Devil. I have seen children of seven put to death, and brave little scholars of ten, twelve, fourteen and fifteen years of age..."

Between the years of 1623 and 1633, some 900 "witches" were put to death throughout Würzburg. This was largely maintained by the Jesuits.

The Chronicler of Treves reported in 1586 that the entire female population of two villages was wiped out by inquisitors. Only two women were left alive.

Noted cases included the Knights Templar, Joan of Arc who was chained by the neck, hands and feet and locked in a cramped iron cage, Galileo, who stated that the Earth revolved around the Sun and was not the center of the universe as the church taught (See above).

The above accounts were taken from Cassel Dictionary of Witchcraft by David Pickering.

On Sunday, March 12th, 2002, the Pope John Paul II apologized for the "errors of his church for the last 2000 years."

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http://en.wikipedia.org/wiki/The_Gulag_Archipelago

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The Gulag Archipelago

From Wikipedia, the free encyclopedia

The Gulag Archipelago

Gulag Archipelago.jpg

AuthorAleksandr Solzhenitsyn

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Translator ? (French)

Thomas P. Whitney (English)

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The Gulag Archipelago (Russian: Архипелаг ГУЛАГ, Arkhipelag GULAG) is a book by Aleksandr Solzhenitsyn about the Soviet forced labour camp system. The three-volume book is a narrative relying on eyewitness testimony and primary research material, as well as the author's own experiences as a prisoner in a gulag labor camp. Written between 1958 and 1968, it was published in the West in 1973 and thereafter circulated in samizdat (underground publication) form in the Soviet Union until its appearance in the Russian literary journal, Novy Mir, in 1989, in which a third of the work was published over three issues.[1]

GULag or Gulág is an acronym for the Russian term Glavnoye Upravleniye ispravitelno-trudovyh Lagerey (Главное Управление Исправительно-трудовых Лагере́й), or "Chief Administration of Corrective Labour Camps", the bureaucratic name of the governing board of the Soviet labour camp system, and by metonymy, the camp system itself. The original Russian title of the book is Arkhipelag GuLag, the rhyme supporting the underlying metaphor deployed throughout the work. The word archipelago compares the system of labor camps spread across the Soviet Union with a vast "chain of islands", known only to those who were fated to visit them.[citation needed]

Since the dissolution of the Soviet Union and the formation of the Russian Federation, The Gulag Archipelago has been officially published, and it has been included in the high school program in Russia as mandatory reading since 2009.[2]

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Structure and factual basis

Structurally, the text comprises seven sections divided (in most printed editions) into three volumes: parts 1–2, parts 3–4, and parts 5–7. At one level, the Gulag Archipelago traces the history of the system of forced labor camps that existed in the Soviet Union from 1918 to 1956, starting with V.I. Lenin's original decrees shortly after the October Revolution establishing the legal and practical framework for a series of camps where political prisoners and ordinary criminals would be sentenced to forced labor. Note 1 It describes and discusses the waves of purges, assembling the show trials in context of the development of the greater Gulag system with particular attention to the legal and bureaucratic development.

The legal and historical narrative ends in 1956, the time of Nikita Khrushchev's Secret Speech at the 20th Party Congress of 1956 denouncing Stalin's personality cult, his autocratic power, and the surveillance that pervaded the Stalin era. Though the speech was not published in the USSR for a long time, it was a break with the most atrocious practices of the Gulag system; Solzhenitsyn was aware, however, that the outlines of the system had survived and could be revived and expanded by future leaders.

Despite the efforts by Solzhenitsyn and others to confront the legacy of the Gulag, the realities of the camps remained taboo into the 1980s. While Khrushchev, the Communist Party, and the Soviet Union's supporters in the West viewed the Gulag as a deviation of Stalin, Solzhenitsyn and many among the opposition tended to view it as a systemic fault of Soviet political culture — an inevitable outcome of the Bolshevik political project.

Parallel to this historical and legal narrative, Solzhenitsyn follows the typical course of a zek (a slang term for inmate), derived from the widely used abbreviation "z/k" for "zakliuchennyi" (prisoner) through the Gulag, starting with arrest, show trial, and initial internment; transport to the "archipelago"; treatment of prisoners and general living conditions; slave labor gangs and the technical prison camp system; camp rebellions and strikes (see Kengir uprising); the practice of internal exile following completion of the original prison sentence; and the ultimate (but not guaranteed) release of the prisoner. Along the way, Solzhenitsyn's examination details the trivial and commonplace events of an average prisoner's life, as well as specific and noteworthy events during the history of the Gulag system, including revolts and uprisings.

Solzhenitsyn also waxes philosophical:

"Macbeth's self-justifications were feeble – and his conscience devoured him. Yes, even Iago was a little lamb, too. The imagination and spiritual strength of Shakespeare's evildoers stopped short at a dozen corpses. Because they had no ideology. Ideology – that is what gives evildoing its long-sought justification and gives the evildoer the necessary steadfastness and determination. That is the social theory which helps to make his acts seem good instead of bad in his own and others' eyes.... That was how the agents of the Inquisition fortified their wills: by invoking Christianity; the conquerors of foreign lands, by extolling the grandeur of their Motherland; the colonizers, by civilization; the Nazis, by race; and the Jacobins (early and late), by equality, brotherhood, and the happiness of future generations.... Without evildoers there would have been no Archipelago."

—Aleksandr Solzhenitsyn, Chapter 4, p. 173

Aside from using his experiences as an inmate at a scientific prison (a sharashka), the basis of the novel *The First Circle* (1968), Solzhenitsyn draws from the testimony of 227 fellow prisoners, the firsthand accounts which base the work. One chapter of the third volume of the book is written by a prisoner named Georg Tenno, whose exploits enraptured Solzhenitsyn to the extent that he offered to name Tenno as co-author of the

book; Tenno declined.[citation needed]

The sheer volume of firsthand testimony and primary documentation that Solzhenitsyn managed to assemble in *The Gulag Archipelago* made all subsequent Soviet and KGB attempts to discredit the work useless. Much of the impact of the treatise stems from the closely detailed stories of interrogation routines, prison indignities and (especially in section 3) camp massacres and inhuman practices.

There had been works about the Soviet prison/camp system before, and its existence had been known to the Western public since the 1930s. However, never before had the general reading public been brought face to face with the horrors of the Gulag in this way. The controversy surrounding this text, in particular, was largely due to the way Solzhenitsyn definitively and painstakingly laid the theoretical, legal, and practical origins of the Gulag system at Lenin's feet, not Stalin's. According to Solzhenitsyn's testimony, Stalin merely amplified a concentration camp system that was already in place. This is significant, as many Western intellectuals viewed the Soviet concentration camp system as a "Stalinist aberration".[3]

Historical impact of the text

Solzhenitsyn argued that the Soviet government could not govern without the threat of imprisonment, and that the Soviet economy depended on the productivity of the forced labor camps, especially insofar as the development and construction of public works and infrastructure were concerned.

This put into doubt the entire moral standing of the Soviet system. In Western Europe the book eventually contributed strongly to a need for rethinking of the historical role of Lenin. With *The Gulag Archipelago*, Lenin's political and historical legacy became problematic, and those factions of Western communist parties who still based their economic and political ideology on Lenin were left with a heavy burden of proof against them. George F. Kennan, the influential U.S. diplomat, called *The Gulag Archipelago*, "the most powerful single indictment of a political regime ever to be levied in modern times".[4]

In an interview with German weekly *Die Zeit* British historian Orlando Figes asserted that many gulag inmates he interviewed for his research identified so strongly with the book's contents that they became unable to distinguish between their own experiences and what they read: "The Gulag Archipelago spoke for a whole nation and was the voice of all those who suffered".[5]

Publication

After the KGB had confiscated Solzhenitsyn's materials in Moscow, during 1965–1967, the preparatory drafts of *The Gulag Archipelago* were turned into finished typescript, sometimes in hiding at his friends' homes in the Moscow region and elsewhere. While held at the KGB's Lubyanka Prison in 1945, Solzhenitsyn had befriended Arnold Susi, a lawyer and former Estonian Minister of Education, who had been taken captive after the

Soviet Union occupied Estonia in 1940. Solzhenitsyn entrusted Susi with the original typed and proofread manuscript of the finished work, after copies had been made of it both on paper and on microfilm.[6] Arnold Susi's daughter, Heli Susi, subsequently kept the "master copy" hidden from the KGB in Estonia until the dissolution of the Soviet Union in 1991.[7][8]

The KGB seized one of only three extant copies of the text still on Soviet soil. This they achieved after interrogating Elizaveta Voronyanskaya, one of Solzhenitsyn's trusted typists[9] who knew where the typed copy was hidden; within days of her release by the KGB she hanged herself (3 August 1973).[10]

The first edition of the work was published (in Russian) by the French publishing house Éditions du Seuil a few days after Christmas 1973;[11] they had received a go-ahead from Solzhenitsyn but had decided to release the work about ten days earlier than he had expected. News of the nature of the work immediately caused a stir, and translations into many other languages followed within the next few months, sometimes produced in a race against time. American Thomas Whitney produced the English version; the English and French translations of Volume I appeared in the spring and summer of 1974.

Solzhenitsyn had wanted the manuscript to be published in Russia first, but knew this was impossible under conditions then extant. The work made a profound impact internationally. Not only did it provoke energetic debate in the West; a mere six weeks after the work had left Parisian presses Solzhenitsyn himself was forced into exile.

Because possession of the manuscript incurred the risk of a long prison sentence for "anti-Soviet activities", Solzhenitsyn never worked on the manuscript in complete form. Since he was under constant KGB surveillance, Solzhenitsyn worked on only parts of the manuscript at any one time, so as not to put the full book into jeopardy if he happened to be arrested. For this reason, he secreted the various parts of the work throughout Moscow and the surrounding suburbs, in the care of trusted friends, and sometimes purportedly visiting them on social calls, but actually working on the manuscript in their homes. During much of this time, Solzhenitsyn lived at the dacha of the world-famous cellist Mstislav Rostropovich, and due to the reputation and standing of the musician, even with Soviet authorities, he was reasonably safe from KGB searches there.

Solzhenitsyn did not think this series would be his defining work, as he considered it journalism and history rather than high literature. However, with the possible exception of *One Day in the Life of Ivan Denisovich*, it is his best-known and most popular work, at least in the West.

Finished in 1968, *The Gulag Archipelago* was microfilmed and smuggled out to Solzhenitsyn's main legal representative, Dr Fritz Heeb of Zürich, to await publication (a later paper copy, also smuggled out, was signed by Heinrich Böll at the foot of each

page to prove against possible accusations of a falsified work).

Solzhenitsyn was aware that there was a wealth of material and perspectives that deserved to be continued in the future[clarification needed], but he considered the book finished for his part. The royalties and sales income for the book were transferred to the Solzhenitsyn Foundation for aid to former camp prisoners, and this fund, which had to work in secret in its native country, managed to transfer substantial amounts of money to those ends in the 1970s and 1980s.

TV documentary

On 12 December 2009, the Russian channel Rossiya K showed the French television documentary *L'Histoire Secrète de l'Archipel du Goulag*[12] made by Jean Crépu and Nicolas Miletitch[13] and translated into Russian under the title *Taynaya Istoriya "Arkhipelaga GULAG"* (Secret History: The Gulag Archipelago). The documentary covers events related to creation and publication of *The Gulag Archipelago*. [12][14]

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See also

Art and culture in the Gulag labor camps

Black site

Julius Margolin

Le Monde's 100 Books of the Century

The Black Book of Communism

Tom Rob Smith's novels

Notes

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Alexander Solzhenitsyn in Moscow, December 1998.jpg

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One Word of Truth (1970)A lenten letter to Pimen, Patriarch of All Russia (1972)The

Gulag Archipelago (1973–78)Letter to Soviet Leaders (1974)The Oak and the Calf

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http://dawn666blacksun.angelfire.com/NEW_WORLD_ORDER.html

41 captures

16 Jun 2014 - 28 Jul 2025

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The Truth About the "New World Order"

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Now, what happened to the above and where this *other* NWO, which is of the Jews is going today is another story. I remember asking Father Satan about Freemasonry some time ago as I was confused by conflicting information. His reply was "They have been infiltrated" and he also told me the Freemasonry of today is much different from the original, which was based upon Luciferian Principles.

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his serious searches for antiquities, he surely developed a deep understanding of the ancient mysteries particularly those of the Jewish Cabala. It was during this same period that the metaphysics of the Cabala began to fuse with the traditions of Freemasonry."

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The Jews infiltrate every source of Gentile power they can. From the inside, they either gain total control or they seek to rot it out and destroy it, through corruption.

The Jewish NWO is a world slave state, headed and run by the Jews. This NWO is the exact opposite of what was intended by the original Freemasons who were Gentiles:

1. The Jewish messiah in the form of "Jesus" (A sympathetic magick connection of where all of the Christian prayers and psychic energy has been shafted into) will unite the Jews and establish a one world government communist state run out of Israel (Stolen from the Palestinians, based upon the fictitious history of the Jews in the Bible, and especially selected because of its being at the crossroads of the three major continents of Europe, Africa, and Asia, and centered upon powerful ley lines) where the Jews will have total rule and control over the Gentiles of every nation, culture, and race of the world.

2. People will be bar-coded like cattle (the meaning of the derogatory Jewish word "goyim" for Gentiles) are branded to ensure this total control. Microchip implants are another possibility to ensure Gentiles can be tracked like animals.

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5. Nearly all uninvolved, lukewarm, and neutral Jews will only be too glad to join this new ruling class of their brethren should the time come.

6. The race-mixing program will further erase all racial and cultural identities for total control. With a loss of self through the destruction of racial and cultural identity, history can be rewritten any way the Jews see fit. They have been doing this for ages, unbeknownst to the majority of the Gentile populace. This has already been done with Satanism (Humanity's Original Religion), where the original teachings, Priests, Priestesses, other spiritual leaders and people with knowledge, along with libraries were

systematically destroyed. The Christian Church has been at liberty to define Satanism any way the see fit, given there is little remaining of the past in regards to knowledge and truth. The Bible is nothing more than a fabricated history of the Jewish people of which they never had. Because of the mass indoctrination and force fed beliefs, the mass mind has created a powerful thoughtform that has aided the Jewish people in their quest for world takeover.

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The above is completely opposite from the intended NWO of the original Freemasons who were Gentiles. Unfortunately, again, this is playing both sides against the middle for total control. Modern rituals in Freemasonry which are geared to the second coming of that filthy messiah and a fusion of all religions of the world are now quite different from those years ago upon which the records have been removed and sealed in secrecy.

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It is all too blatant once the spell is broken, how the Jews have wrested control of, and abused occult power in their quest to become "God." If one does the necessary research and studying, one can blatantly see the correlation between the Judeo-Christian Bible, Communism, and the Jewish version of the New World Order. Though the book: "Deadly Deception: Freemasonry Exposed by One of Its Top Leaders" by James D. Shaw and Tom C. McKenney, was written from a Christian perspective, it contains much useful information regarding Modern Freemasonry. Upon reaching the 33rd degree (this now a days is much different from the original rank where spiritual knowledge was obtained and the 33 degrees represented the spinal column and the kundalini), the Freemason is usually invited to join the Illuminati, a communist organization with the goals of a Jewish run New World Order.

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The Jews have infiltrated nearly every Gentile Occult Organization. The Golden Dawn is chock full of Hebrew symbols, Hebrew angel, god names, Jewish aleph-bet, and so forth. Wicca is also going this way with the emphasis in some groups on Jewish angels, the Jewish "Three-fold" which is a spin-off of the six-pointed (division of three) "Star of David" which the Jews adopted recently (within the past 100-150 years) and was stolen from the Hindu "Star of Vishnu." The emphasis on the number one (Jewish monotheism,

where they, themselves become "God") is unnatural as it takes two to create and even asexual creatures must connect to reproduce at some point.

The truth is: Gentile psychic power, through Christianity and on the other side (The Jews play both sides against the middle and control both sides), the Occult Lodges is being systematically channeled into making the coming of the Jewish messiah, along with a Jewish run New World Order a reality.

Because of the total infiltration and control of key positions, many Gentiles, namely Christians, are confused and lump this NWO into one, where it is really two separate ideas. Because of the occult power used, they are blind to the fact that this monster is in their own back yard so to speak and they are duped into fervently working for it. The Founding Fathers of the United States used occult power for benevolent purposes in establishing a free nation where ancient teachings and spiritual knowledge could flourish without fear of reproach. It should also be blatantly obvious, there is NOTHING "spiritual" about the Christian "religion." It is and always was plain materialism. Christians have no knowledge of the anatomy of their soul, how to heal themselves or others or anything else of a spiritual nature. The entire so-called "religion" is nothing but false and counterfeit. Christians who reach the advanced stages of Christianity take on an artificial pasty look- that infamous Christian pasted on smile. This is because their entire lives revolve around lies, to the point where they begin to take on an artificial appearance and physically resemble the lies they are so steeped in. This is part of their punishment, which will eventually lead to their eternal damnation through the degeneration of their souls due to their rebuking spiritual knowledge, and cursing and blaspheming humanity's True Creator God whom is none other than "Satan."

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About this capture

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

The Bible is a Jewish conspiracy. Christians are deluded under a powerful spell. Christianity is nothing more than a vicious program, with the goals of:

Forcing the Gentiles to give up all occult knowledge and power so all psychic power is in

the hands of select Jews for total control.

Indoctrinating the the Gentile masses into pacifism and a slave-like mentality of servitude

Encouraging the Gentiles into giving up all money and worldly goods which is funneled into the hands of the ruling Jews and their Gentile lackeys like Billy Graham

Preparing the Gentile masses for a one world communist slave state with the ruling Jews in control.

Channeling Gentile psychic energy and prayers into the "Second coming of Christ" which is in reality the Jewish Messiah as any working of the mind must have a connection.

Cutting the Gentiles off from their own Tribal Gods and Demi-Gods, whose identities have been altered and replaced with fictitious Jewish characters. Our True Creator God has been denegated, viciously and heinously insulted and blasphemed and relegated to the enemy of humanity.

"May his name and memory be blotted out."

--The Jewish Talmud

"We shall destroy God"

--Quote from the Protocols of the Learned Elders of Zion

The list is endless and it is so glaringly obvious what was done. Now, we all know the Nazarene is fictitious. The Jews themselves know it and don't believe in him as he is a lie based upon some 20+ crucified "saviors" stolen from Gentile pantheons around the world.

I have put a lot of effort and time into researching the Bible, as so many people have serious hang-ups because of intense indoctrination with Christiainty and the psychic power that has gone into it. It is obvious the Bible is a hoax and a lie.

"We shall now endeavor to answer the question which must naturally arise in the minds of all who see for the first time, the similarity in the legends of the Hebrews and those of other nations, namely: have the Hebrews copied from other nations, or, have other nations copied from the Hebrews? To answer this question we shall; first give a brief account or history of the Pentateuch and other books of the Old Testament from which we have taken legends, and show about what time they were written; and second, show that other nations were possessed of these legends long before that time, and that the Jews copied from them."

- Bible Myths And Their Parallels in Other Religions By T. W. Doane © 1882, page 92

The Creation:

"Structurally, Genesis 1-11 presents a fascinating insight into how the Bible evolved from a collection of polytheistic myths and legends from various cultures into a mostly coherent monotheistic account of Israelite history."

- 101 Myths of the Bible by Gary Greenburg © 2000; page 3

In summary, every character in the bible was stolen from Pagan Gentile religions and replaced with a Jewish character:

Jewish monotheism was stolen from Egyptian Akhenaton

The Jewish creation was stolen from the Egyptian Creation ¹

The Jewish Yahweh's use of the word to create was stolen from the Egyptians (Jewish Yaweh replaces Ptah) ²

"Let there be Light" was stolen from the Theban Creation epic.³

The "firmament in the midst of the waters..." was stolen from the Egyptian Creation⁴

Adam and Eve were stolen from the Egyptian Geb and Nut ⁵

Eve coming from Adam's rib was stolen from the Epic of Enki and

Ninhursag: "My brother what hurts thee?

"My rib hurts me"

ANET, 41.

Ninti who's name means

"Lady of the Rib" cured Enki's rib⁶

Adam and Eve's punishment and loss of immortality were stolen from the Mesopotamian story of Adapa (Jewish Yaweh replaces Sumerian Enki)⁷

Jewish Cain, Abel and Seth were stolen from Osiris, Set and Horus⁸

The conflict between Cain and Abel was stolen from Set and Osiris and as the story goes on, it is later based upon the Sumerian Dumuzi and Enkimdu ⁹

Jewish Samson was stolen from Heracles,

The putting out of his eyes is based on Oedipus

The pulling down of the pillars was stolen from the Egyptian tale about Re-Herakhte¹⁰
The Jewish story of Jacob and the Ladder was stolen from the Egyptian Funerary Rituals for the deceased King

"Hail to thee, O Ladder of God, Hail to thee, O Ladder of Set. Stand up O Ladder of God, Stand up O Ladder of Set, stand up O Ladder of Horus, whereon Osiris went forth into heaven." "The Egyptian Ladder consisting of the bodies of two Egyptian deities upon which Osiris ascends into heaven, has been replaced by a ladder with several supernatural beings, angels, climbing up and down between earth and heaven."¹¹

Jewish Moses was stolen from several Gods and kings, depending on what stage of his life story:

Sargon (the birth and abandonment in the river, being rescued by royalty, etc)

The wanderings in the desert were based upon the Sun-God Bacchus as seen in the Hymns of Orpheus ¹²

The Hebrew stint of "40 years in the desert" claimed in the Jewish book of Exodus and the subsequent "40 day and 40 nights" wanderings in the desert of the Jewish Nazarene were stolen from:

"The struggle of Set and Horus in the desert lasted forty days, as commemorated in the forty days of the Egyptian Lent, during which time Set, as the power of drought and sterility, made war on Horus in the water and the buried germinating grain....These forty days have been extended into forty years, and confessedly so by the Jews."¹³

Jewish Joshua was stolen from the Egyptian Deities Shu and Nun.¹⁴

Jewish Deborah was stolen from the Egyptian Goddess Neith ¹⁵

Jewish Noah was stolen from Sumerian Ziusudra

The fictitious Jewish God Yaweh in the Noah story replaced the Sumerian God Enlil, aka Beelzebub

Noah's son Jewish Ham was stolen from Belus ¹⁶

Jewish Nimrod was stolen from the Egyptian Pharaoh Sesostris¹⁷

Jewish Abraham was stolen from King Hariscandra of the Hindu Sankhayana-Sutras

Jewish Isaac was stolen from King Hariscandra's son Rohita

The fictitious Jewish God Yaweh in this story replaced the Hindu God Varuna¹⁸

Jewish character Daniel was stolen from Egyptian Neferti 19

Jewish Jonah and the whale; Jonah was stolen from the Hindu character "Saktideva" found in the Somadeva Bhatta.

The "Twelve Tribes of Israel" like the Twelve Disciples of Christ are based upon the twelve signs of the Zodiac.

Jewish Lot and his wife were stolen from the Greek Orpheus and Eurydice
Jewish Yaweh replaces the Greek God Hades

Jewish Jacob and Jewish Esau were stolen from Horus and Set²⁰

Jewish Rebekah was stolen from The Egyptian Goddess Isis²¹

Jewish Joseph with the eleven brothers was stolen from Egyptian Psammetichus²²

Jewish story of Joseph and Potipher's wife stolen from Egyptian Anubis and Bata²³

"The Ten Plagues" against Egypt were grossly exaggerated and altered and stolen from the Ipuwer Papyrus 24

The Ten commandments was stolen from The Code of Hammurabi Jewish Yaweh replaces the Sumerian Sun God Shamash aka Azazel²⁵

Jewish David killing Philistine Goliath were stolen from Thor throwing a hammer at Hrungnir and striking him in the forehead.²⁶

The Jewish Job was stolen from Ugaritic Keret and Jewish Yaweh replaces the God "El."

The Jewish "Job," was stolen from a story written in the Ugaritic language (Cuneiform Script), composed circa 1400 BCE by "Ilimilku The Scribe." This epic involves "Keret" and the God "El." NOT Job and Jehova. Keret's family tragedies and illness are comparable with the story of Job. In the original tale, "Satan" never even entered into the picture.

Here, Jewish Jehova replaces El²⁷

By creating opposing Gods, one "good" and the other "evil" the Jews have been able to manipulate the world beyond belief.

The Jewish book of Proverbs, along with the writings in the book of Ecclesiastes were stolen from the Teachings of Egyptian Ptah-Hotep.²⁸

Many of the writings in the Jewish book of Joshua were stolen from The El Amarna Letters²⁹

The Jewish book of Judges is comprised of material stolen from:

The Story of Aqhat

The Diary of Wen-Amon

The Gezer Almanac³⁰

The Jewish books of Samuel and Kings contain stolen material from:

The Mari Prophecies

The Stele of Mesha

The Karatepe Inscription

The Annals of Shalmaneser III

The Black Obelisk of Shalmaneser III

The Annals of Tiglath-Pileser III

The Annals of Sargon II

The Siloam Inscription

The Yavne-Yam Inscription

The Lachish Letters

The Arad Ostraca

The Annals of Sennacherib

The Annals of Nebuchadnezzar II

More stolen material in the biblical books of Ezra and Nehemiah from:

The Cylinder of Cyrus³¹

Jewish Mordecai stolen from the Babylonian God Marduk³²

Jewish Esther and the Jewish book of Esther was stolen from Ishtar, aka Astaroth, Astarte, Ashtar.³³

The Jewish Virgin Mary "Queen of Heaven" was stolen from Astaroth

Jewish John the Baptist stolen from Anup, baptizer of Horus; both lost their heads.³⁴

Jewish Judas was stolen from Set.³⁵

Jewish Matthew was stolen from Thoth ³⁶

Jewish Thomas was stolen from Tammuz ³⁷

"Like Jesus, the Greek God Hermes was also wrapped in swaddling clothing and placed in a manger, as was Dionysus." ³⁸

The Gentile Gods wound up in the grimoires of blasphemy.

"No other people has ever been so conscious of ultimate primacy through supernatural intervention. This has given them cohesion and courage to persevere in the face of persecution and decimation. The conviction that every Jew will one day share in his divine destiny as a member of the world's ruling race has made him proud and has enabled him to survive unassimilated among the nations of the earth."

"Included in the promised inheritance was a deliverer or messiah to bring about 'the kingdom.' This messiah would be either a temporal, human leader who with his armies would overthrow the enemies of Israel, or a supernatural being who would do likewise, establishing an 'everlasting' Jewish kingdom as well." "The Jewish imperialism would thus come as the awaited deliverer destroyed the enemies and gave their booty to Israel. As Larson says 'This Messiah shall bring judgement upon the Gentiles and they shall become the slaves of Judah...'"

The above two paragraphs were excerpts taken from *The Christ Conspiracy: The Greatest Story Ever Sold* by Acharya S. © 1999 taken from pages 325 and 326

The purpose of the bible was:

To give the Jewish people a history they never had

To give the Jewish people a special status as the "Chosen of God"

To enable the Jewish people to advance in their quest for world domination. The gentiles have been disarmed and spoon-fed a pacifistic anti-life philosophy with Christianity

To keep all occult, psychic and mind power under the control of the Jews and disarm the gentile populations psychically.

For the Jewish secret cabal to seize and direct as much psychic energy as possible into the coming of their "messiah" who will unite the Jews and rule the world. (This is the fictitious Christ, - the Jews themselves know Christ is fictitious- the "Temple of Solomon" and various other faces of the same theme).

Because the multitude of characters, numbers and stories were stolen and altered from gentile sources, they are strong enough in the gentile racial memory to use as a powerful psychic tool for manipulation.

Bible Myths And Their Parallels in Other Religions By T. W. Doane Copyright 1882 In closing in the Al Jilwah and Qu'ret al-Yezid, Satan makes it very plain concerning these lies.

"THERE IS NO GOD BUT MYSELF" "KNOWING THIS, WHO DARES WORSHIP THE FALSE GODS OF THE KORAN AND BIBLE?"

-SATAN
FROM THE QU'RET AL-YEZID

"SATAN" ENEMY IN HEBREW

"We shall destroy God"

--Quote from the Protocols of the Learned Elders of Zion

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² Ibid, pages 11-13

³ Ibid, page 14

⁴ Ibid, page 17

⁵ Ibid, pages 43-44

⁶ Ibid, page 55

⁷ Ibid, pages 56-57

⁸ Ibid, page 9

⁹ Ibid, pages 68-69

¹⁰ Bible Myths And Their Parallels in Other Religions By T. W. Doane © 1882, Chapter VIII "Samson and his Exploits" pages 62-76

¹¹ page 144, 101 Myths of the Bible

¹² Page 51 Bible Myths And Their Parallels in Other Religions

¹³ The Christ Conspiracy: The Greatest Story Ever Sold by Acharya S. © 1999 page 244

¹⁴ 101 Myths of the Bible pages 254-255

¹⁵ 101 Myths of the Bible pages 258-62

¹⁶ 101 Myths of the Bible pages 103-104

¹⁷ 101 Myths of the Bible pages 103-104 pages 101, 102

¹⁸ Bible Myths And Their Parallels in Other Religions page 39

¹⁹ Old Testament Parallels - Laws and Stories from the Ancient Near East by Victor H. Matthews and Don C. Benjamin & 1991 pages 235-240

²⁰ 101 Myths of the Bible pages 135-137

²¹ 101 Myths of the Bible page 138

²² 101 Myths of the Bible page 175-179

²³ 101 Myths of the Bible pages 180-181 and Old Testament Parallels pages 41-45

²⁴ 101 Myths of the Bible page 206

²⁵ Old Testament Parallels pages 62-67

²⁶ Bible Myths And Their Parallels in Other Religions pages 90-91

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²⁸ Old Testament Parallels pages 184-188

²⁹ Old Testament Parallels pages 77-80

³⁰ Old Testament Parallels pages 85-105

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About this capture

YHVVH: The Truth About "Yaweh" "Jehova"
Taking the Mask Off of Christianity

The Judeo/Christian Bible has always used extreme fear as a tool to keep people away from the occult, sorcery, "witchcraft," and workings of the mind. In the article below, the reasons are obvious. In order for a spell to succeed, the victim must lack the necessary knowledge, be a good sheep, and just "believe."

Exodus 22:18 Thou shalt not suffer a witch to live.

"YHVVH" aka "Yaweh" "Jehova" is nothing more than a system of Jewish magick. "YHVVH"

known as the "tetragrammaton" represents the four corners and elements, as does "INRI" along with the four gospels; these represent the four corners of magick and the four elements that are so important in any magickal working. "YHVH" is used extensively in (Jewish) magick. The Jews stole the Kabalah from the Egyptians and corrupted it. It is mainly chanted- "Yod Heh Vau Heh" in different combinations.

The Gentile people have been force fed Christianity in order to strip us of all knowledge and power. Those at the top play both sides against the middle. What this means is the enemy works from within both sides- each side bashing the other while they both move ahead. This is analogous to a cop who is heavily involved in an open and public anti-drug crusade and secretly sells and pushes drugs unbeknownst to his family and community.

Following the Roman sacking of the Temple of Solomon 70 CE, Christianity was invented by the Jews the best known is (Paul aka "Saul of Tarsus) so they could control the world using the ancient known powers of the mind and the soul. The Jews themselves know the Nazarene is a fictitious character based upon some 20 crucified heroes from Pagan pantheons. With the centuries of devout belief in this entity and the psychic energy poured into him through prayer, he has taken on a life of his own. See Thoughtforms. For example, Odin hung from a tree, Set was crucified on a furka, Buddha sat beneath the Bo (Boa- again the serpent) tree for enlightenment; the list goes on. Most of the character of the Nazarene was stolen from the Persian God "Mithra." In working a spell, it is always important a connection be made.

In the case of Christianity, all of the former Pagan (Gentile) Gods were bound and replaced with fictitious Jewish deities. The Hebrew Virgin Mary replaced Astaroth, the Hebrew Moses legend was stolen from Sargon (both were born in secrecy, left in a reed basket to float down the river and adopted by royalty), Hebrew Abraham was stolen from Hindu Brahma. "Brahma in Sanskrit means "many." The endless list goes on and on. See Exposing Christianity There isn't anything in the Christian religion that hasn't been stolen from Pagan religions pre-dating it from hundreds to thousands of years. The Pagan Gods, being a powerful racial memory in the minds of Gentiles were replaced with Hebrew characters to be slavishly obeyed and worshipped. This set the stage for immense power and control.

Christianity has always been nothing more than a tool to remove spiritual knowledge and power from the Gentile population and to keep us from our Gods, namely our True Creator God given the name Satan, which means "adversary/enemy" in Hebrew . Those Gentiles who were priests and leaders were tortured and put to death. The others who did not follow suffered the same lot and any Gentile even suspected of having ties to the old religions was labeled as a "heretic" and put to death. Of course, the Jews rant and holler concerning the Christian Church's persecution of their small communities during the Middle Ages, but this is the age old playing both sides against the middle and those Jews at the top could care less how many of their own they have to use. Tomás de Torquemada, First Grand Inquisitor of Spain was a Jew.

The Jews have had full control of the Catholic Church (original Christian Church) from the beginning. Most of the Catholic popes were of Jewish origins, such as the late John Paul II who was born of a Jewish mother (Katz) and recognized as a Jew by the Jewish orthodox. Through the Catholic sacrament of confession, the Catholic clergy had everyone, namely the Gentile leaders and nobility over a barrel. They knew their deepest and darkest secrets.

The Catholic Church is the bulwark of Christianity. Since the Protestant reformation, the Jews have also gained control of these sects. The "World Council of Churches" is another example.

The Jews have had a vast pool of psychic energy from which to draw from. The Jews appointed themselves as "The Chosen of God," the star character of Christianity, the Nazarene is a Jew (and a powerful thoughtform), the Virgin Mary and her husband Joseph are Jews, the 12 apostles of the Nazarene (13 makes a coven- again stolen from the Ancient Pagan religions)- all Jews. In addition, all of the characters of the Old and New Testament were stolen from Gentile characters and replaced as the "Chosen" Jews.

So the average Christian Gentile, ignorant to the clandestine workings of the Jews and the occult, pours more and more psychic energy through devotion and prayer into this Jewish energy vortex and people wonder how this minority has most of the world's wealth and power. The Gentiles, namely the Christians have been under a very powerful spell for centuries.

They cut us off from our Gods, our traditions and our spiritual and religious heritage through mass murder, replacing our history with nothing but lies and through fear of the unknown since all Gentile knowledge was taken out of circulation.

Their angelic filth- most have names with the classic seven letters: Gabriel, Raphael, etc. These seven represent the seven chakras and were used to bind the Gentile Gods and make slaves of them using the "Goetia." The Goetic black books or "grimoires" all originated with the Jews, such as "The Key of Solomon," and "The Sacred Magic of Abramelin the Mage" and many more, (these can easily be found online, by typing their titles into a search engine) all originally written in Hebrew as most Gentiles cannot read Hebrew. All use the Hebrew symbols and chants and direct intense blasphemy against the Gentile Gods who have been turned into devils, demons and hideous monsters to be degraded. The Gentile Gods are no longer bound and some of those complacent prophecies slipped such as "Azazel being bound until the end of time." I can assure you he is now totally free.

Christianity goes in steps. Because it is fictitious, it is spiritually unreliable. Certain Christians have at times tapped into this energy vortex and obtained results. Prayer groups and such put forth psychic energy. Deluded Christians are told to "have faith."

Having faith is necessary for any spell or directed working of the mind to succeed. With Christianity, it is hit and mostly misses. The few and far in-between hits keep the deluded believing, unknowing this is not any "miracle" but only the power of the mind. The end objective is atheism. The atheist believes in nothing and disregards anything "supernatural" or of the occult. He/she is a sitting duck just waiting to be manipulated by those who possess occult knowledge and power.

More:

The Real Tetragrammaton: Further Exposing Christianity

The Origins of the Name "Satan"

The Ubiquitous Nazarene

BACK TO EXPOSING CHRISTIANITY

http://see_the_truth.webs.com/Old%20Testament.html

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About this capture

Exposing the Old Testament

Most Christians and many others believe the Judeo/Christian Bible to be the word of "God." In truth, nearly everything within the Bible was stolen and corrupted from Pagan religions that predated Judeo/Christianity from hundreds to thousands of years, from all around the world, and in particular, the Far East.

"We shall destroy God" - quote from the Protocols of the Learned Elders of Zion.

The Hebrew written "Five Books of Moses" also known as the "Pentateuch", along with the "Torah" were **STOLEN** and **CORRUPTED** from the Egyptian "TAROT." Note- "Torah"

is an anagram of "Tarot." The most noted example of the Tarot is the 78 card pack sold in many stores now-a-days and used for fortune telling. The Tarot consists of five suits [where the five was stolen and corrupted from]: the wands/rods of fire, the swords of air, the cups of water, the pentacles of earth, and the trump of quintessence/ether. The trump suit was omitted from the standard deck of playing cards, and all that remains of the trump is the Fool card, which was kept as the Joker. All of these are elements [fire, earth, air, water and ether] of the human soul and the message of the Tarot aside from its divination capabilities is the Magnum Opus, which leads to physical and spiritual perfection and immortality. All of this was stolen and corrupted into a fictitious history of the Jews, which has nothing whatsoever to do with spirituality.

The Jewish Talmud instructs the Jewish people to destroy Gentiles and enslave them, as "YHVH" in reality is the Jewish people.

Quote from the Talmud:

Sanhedrin 58b. If a heathen [Gentile] hits a Jew, the Gentile must be killed. Hitting a Jew is the same as hitting God.

The fictitious Jewish "God" "Yaweh/Jehova's" name was inserted, replacing the names of many Gentile/Pagan Gods. The entity "Jehova" is fictitious. The name "Jehova" was stolen from the Roman God "Jove" for one.

"The pious Dr. Parkhurst. . . proves, from the authority of Diodorus Siculus, Varro, St. Augustine, etc., that the Iao, Jehova, or Ieue, or Ie of the Jews was the Jove of the Latins and Etruscans..." "YHWH/IEUE was additionally the Egyptian Sun God Ra: Ra was the father in heaven, who has the title of 'Huhi' the eternal, from which the Hebrews derived the name 'Ihuh.'" "Jewish mystical tradition viewed the original Jehova as an androgyne, his/her name compounded as Jah [jod] and the pre-hebraic name of Eve, Havah, or Hawah, rendered he-vau-he in Hebrew letters. The four letters together made the sacred Tetragrammaton, YHWH, the secret name of God..." We can also see where the antagonistic story of Zeus [Jove] and Prometheus was used to promote the concept of a rebellious God who was condemned and ostracized for bringing knowledge to humanity." 1

Humanity's original religion was polytheistic [having many different Gods]. In the original Hebrew Bible, the word "Elohim" is used. "In spite of the monotheistic endeavors of the compilers and editors of the book of Genesis, struggling to proclaim faith in a sole deity in a world that in those days believed in many gods, there remain numerous slip-ups where the biblical narrative speaks of gods in the plural. The very term for 'deity,' [when the Lord is not specifically named as Yaweh], is not the singular El but the plural Elohim. 2

The dual aspect of Christianity was stolen from the duality of Zoroastrianism, which preceded the Christian religion by centuries. 3 Yaweh/Jehova replaced Ahura Mazda, and the Old Gods who were the Original Gods [Ahriman, which is Aryan and means "noble" in Sanskrit] were labeled as "evil" in order to establish the supreme monotheism

of Yaweh/Jehova. The Original Gods were turned into Demons and monsters which represented evil.⁴ Most wound up in the "Goetia." Note the similarity of the root "Goet" meaning "Devil" and the derogatory Jewish word for Gentile, which is "Goy" or plural, "Goyim."

This excerpt quote from the Catholic Encyclopedia is very revealing:
In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

Catholic Encyclopedia: Devil Worship

<http://www.newadvent.org/cathen/04767a.htm>

DEMONS ARE THE GODS OF THE GENTILES!!!!

Mithra, the celestial intermediary between Ahura Mazda and Angra Manyu [Ahriman], has numerous striking parallels with the Nazarene "Jesus Christ." Mithra was a savior, who like the Nazarene was announced by prophets, whose birth took place in a cave [many accounts of the birth of the Nazarene claim that he also was born in a cave], and the appearance of an exceptional star. Mithra would later supplant Vishnu, who in pre-Zoroastrianism Vedism had been the world's savior.⁵

The following is proof of the many different and diverse sources of which the authors of the Judeo/Christian Bible stole from:

THE CREATION/GENESIS:

The Enuma Elish predated the bible by a minimum of 1,000 years, and is presumed to be much older. The tablets are now in the British Museum.

The Atrahasis Story predates the biblical Genesis account by over 1,000 years or more. Both of these creation accounts predate Christianity and the Judeo/Christian Bible by centuries. Both reveal there were "GODS" not "One God." This is where the Jews made mistakes, along with the many contradictory scriptures. It is glaringly obvious the Judeo/Christian Bible is not the word of "God." The foolish bible thumping idiots rant and rave how "God is perfect." Right there is another contradiction. For a long list of endless contradictions, [click here](#)

Both of these creation accounts predate Christianity and the Judeo/Christian Bible by centuries. Both reveal there were "GODS" not "One God."

Genesis Chapter 1, verse 26 reads: "And God said "let us make man in our image, after our likeness...."

This right here debunks the Jewish monotheistic Yaweh myth.

The extra-terrestrial God, known as Ea [Satan] created human beings through genetic engineering, and several other Gods/Goddesses were involved in the creation. See the image of the Sumerian Creation below. This was originally carved in rock, thousands of years old; predating Judeo/Christianity.

THE FLOOD

The Flood Story from Gilgamesh predates the Christian account by well over 1,000 years or more.

The Judeo/Christian Bible claims that "Yaweh" incited the flood. In truth, "Enlil" allowed the flood to take place. Tracing Enlil's origins here on earth, we have found he is also known as "Bel" which evolved into the name "Baal" and eventually "Beelzebub" who was God of the Philistines.

The "Flood" is another ancient ALLEGORY that was STOLEN and corrupted from the original Pagan religions and has to do with the flood of energy during the working of the Magnum Opus, after which there are visions of colors indicating an important stage has passed. The allegory of the colors is where the Jewish scriptwriters got the "rainbow" and "Jacob's coat of colors" [the aura]. Allegories and CONCEPTS were STOLEN and corrupted into unsavory Jewish characters for Gentiles to slavishly worship. Sacred religious teachings intended for humanity to evolve spiritually were desecrated and replaced with Jewish literary trash. These FICTITIOUS Jewish characters have NOTHING whatsoever to do with spirituality or advancing one's soul.

"Noah" built an ark

EA warned "ZIUSUDRA" aka "UTNAPISHTIM," not "Noah" about the impending flood and instructed him on building an ark. The legend is Sumerian and Akkadian/Babylonian in origin. The "Atrahasis Epic" is the Akkadian/Babylonian account of the Great Flood.

A "dove" returned to the ark with an olive branch signifying the flood was over and the waters receded. In the original Sumerian account, a RAVEN, instead of a "dove" finds dry land. 6

THE TOWER OF BABEL

AGAIN, more than one God is involved. Also, the Gods departed from the Earth during the flood. Note "GODS."

The Bible claims that "Yaweh" confused the languages of the people's constructing the Tower of Babel. This is not so. AGAIN, the Jewish authors of the Judeo/Christian Bible screw up and evidence of more than one God is plain to see:

Genesis Chapter 11; verse 7:

"Let us go down and there confound their language that they may not understand one another's speech." AGAIN, more than one God is involved. Note the "us."

The "Tower of Babel" is another ALLEGORY. In ancient times, humans could communicate telepathically, without words. This was taken from us, but is now becoming a reality again as many of us are experiencing this through the opening of the mind and soul through power meditation.

THE TEN COMMANDMENTS

Many of the Old Testament laws, along with the Ten Commandments were stolen from: The Code of Hammurabi

Below is a photo of the basalt stele showing the Sumerian Sun God Shamash giving Hammurabi the tablet listing the laws. "Shamash" is also known as "Azazel," the leader

of the so-called "Fallen Angels," the "Igigi" Nordic extra-terrestrials who took human wives.

Example: Exodus 20:

16 Thou shalt not bear false witness against thy neighbour.

Stolen from the Code of Hammurabi, 3: "If a seignior came forward with false testimony in a case, and has not proved the word which he spoke, if that case was a case involving a life, that seignior shall be put to death."

More stolen from the Code of Hammurabi:

Exodus 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

Hammurabi 196: "If a seignior has destroyed the eye of a member of the aristocracy, they shall destroy his eye."

Hammurabi 200: "if a seignior has knocked out a tooth of a seignior of his own rank, they shall knock out his tooth."

The Sumerian Code

The Ur-Nammu Code is the oldest Ancient Near Eastern law code recovered by archeologists. The Sumerian Code from 1800 BCE belongs to this oldest enduring legal tradition.

The Hittite Code

While Hittite law was similar in many ways to the Hammurabi law codes the "Hittite Code" containing two hundred paragraphs of regulations demonstrates a tolerance for sexual immorality with a strong emphasis upon financial concerns. The Hittites cultivated barley and wheat, brewed a barley beer. Silver pieces were circulated as currency.

The Middle Assyrian Code Decreed by Tiglath-Pileser I, Emperor of Assyria from 1115-1077 BCE. Originally a legal code emphasizing the social concerns and interests of the Assyrian Government. Discovered in 1903 at Ashur in Iraq. Written in Cuneiform on 15 baked clay tablets. Numerous laws in the biblical books of Exodus, Deuteronomy and Leviticus have been stolen from The Assyrian Code.

The Neo-Babylonian Code

The writings in the biblical book of PROVERBS were STOLEN from numerous sources:

The Words of Ahiqar

Ahiqar was an advisor to Sennacherib, king of Assyria from 704-681 BCE. In 1906 German archaeologists excavated a copy of his teachings, inscribed upon eleven sheets of palimpsest papyrus, from the debris of Elephantine which is today part of the city of Aswan in Southern Egypt.

Parallels:

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.
Prov.20:20

STOLEN from:

"Whosoever takes no pride in the names of his father and mother, may the sun not shine upon him." Ahiqar 9:137

He who spares the rod hates his son, but he who loves him is careful to discipline him;
Prov. 13:24

STOLEN from:

"With-hold not thy son from the rod, else thou wilt not be able to save him from wickedness." Ahiqar 6:81

Through patience a ruler can be persuaded, and a gentle tongue can break a bone.
Prov. 25:15

STOLEN from:

Soft is the utterance of a king; yet it is sharper and stronger than a two-edged knife."
Ahiqar 7:105

The Teachings of Amen-em-opet

Amen-em-opet, son of Ka-nakht, taught in Egypt between 1200 - 1000 BCE. The text is found in British Museum Papyrus 10474 and a portion on a writing tablet in Turin, Italy. The papyrus is said to have come from Thebes and is speculated to be of the 10th and 6th centuries BCE.

Parallels:

Pay attention and listen to the sayings of the wise; apply your heart to what I teach, for it is pleasing when you keep them in your heart and have all of them ready on your lips.
Prov. 17-18

STOLEN from:

Give they ears, hear what is said,
Give they heart to understand them
Let them rest in the casket of thy belly
That they may be a key in they heart."
Amen-em-opet 3:10

Do not exploit the poor because they are poor and do not crush the needy in court.
Prov. 22:22

STOLEN from:
"Guard thyself against robbing the oppressed
And against overbearing the disabled."
Amen-em-opet 2:1

If your enemy is hungry, give him food to eat; if he is thirsty give him water to drink. In doing this, you will heap burning coals on his head and the Lord will reward you.
Prov. 25:21-22

STOLEN from:
"Leave him in the arms of the god;
Fill his belly with bread of thine
So that he may be sated and may be ashamed."
Amen-em-opet 5:8

Do not move an ancient boundary stone or encroach on the fields of the fatherless, for their Defender is strong; he will take up their case against you.
Prov. 23:10-11

STOLEN from:
"Do not carry off the landmark at the boundaries of the arable land
Nor disturb the position of the measuring cord
Be not greedy after a cubit of land
Nor encroach upon the boundaries of a widow."
Amen-em-opet 7:12-15

Better a little with the fear of the Lord than great wealth with turmoil
Prov. 15:16
Better a little with righteousness than much gain with injustice.
Prov. 16:8

STOLEN from:
Better is a measure that the god gives thee,
Than five thousand taken illegally."
Amen-em-opet 8:19
[This one also smacks of the Nazarene feeding the "five thousand."]

Better a meal of vegetables where there is love than a fattened calf with hatred. Prov. 15:17

Better a dry crust with peace and quiet than a house full of feasting, with strife. Prov. 17:1

STOLEN from:

"Better is bread when the heart is happy

Than riches with sorrow."

Amen-em-opet 9:9

Do not make friends with a hot-tempered man, do not associate with one easily angered, or you may learn his ways and get yourself ensnared, Prov. 22:24-25

STOLEN from:

"Do not greet thy heated in thy violence

Nor hurt thy own heart thereby"

Amen-em-opet 13:8

You will vomit up the little you have eaten and will have wasted your compliments. Prov. 23:8

STOLEN from:

"The mouthful of bread too great thou swallowest and vomitest up."

Amen-em-opet 14:13

Do not boast about tomorrow, for you do not know what a day may bring forth. Prov. 27:1

STOLEN from:

"Do not spend the night fearful of the morrow

At daybreak what is the morrow like?

Man knows not what the morrow is like."

Amen-eo-opet 19:11

Many are the plans in a man's heart, but it is the Lord's purpose that prevails. Prov. 19:21

In his heart a man plans his course, but the Lord determines his steps.
Prov. 16:9

STOLEN from:

"One thing are the words which men say
Another is that which God does."
Amen-em-opet 19:15

Have I not written thirty sayings for you, sayings of counsel and knowledge.
Prov. 22:20

STOLEN from:

"See thou these thirty chapters
They entertain; they instruct
They are the foremost of all books."
Amen-em-opet 27:5

The Teachings of Ptah-Hotep

Ptah-Hotep taught around 2450 BCE, during the 5th Dynasty of The Old Kingdom of Egypt. His teachings were preserved on both clay tablets and papyrus sheets and are presently at the Bibliothèque Nationale in Paris. In addition to the book of Proverbs, many of the writings in the books of Ecclesiastes and Sirach were also stolen from the Teachings of Ptah-Hotep.

Egyptian Love Songs

The Egyptian Love Songs are 1,000+ years older than those in the Song of Solomon. The parallels are unmistakable. The Papyrus Harris 500 was discovered at Thebes in the Ramesseum Complex in the Karnak Temple.

The Visions of Nefertiti

Both the biblical books of "Kings" and "Daniel" echo the scenario of entertaining a king along with the prediction of his downfall. The theme of the slave who would be king is repeated in "The Story of Hagar [Genesis chapters 16 and 21]. The Visions of Nefertiti dates back to the reign of the Pharaoh Snefru [2680- 2565 BCE]. He calls for Nefertiti to entertain him. Nefertiti predicts the downfall of the Old Kingdom and the establishment of a new Dynasty by Amen-em-het I [1991- 1786 BCE].

Also, most of what was written in the biblical books of Exodus, Leviticus and Deuteronomy was taken from the above- NOT from "Yaweh." There are xians who are stupid enough to believe their "Yaweh" is the only god. "No Gods before me."

MORE STOLEN:

The Story of Joseph and Potipher's wife; Genesis Chapter 39. STOLEN from The Story

of Anubis and Bata [Egyptian in origin].

PARALLELS TO THE MOSES STORY:

The birth of Sargon

The birth of Horus

1. The secrecy factor surrounding the birth
2. The placing in a reed basket, covered with bitumen
3. The setting in a river
4. The recovery and adoption Much of the biblical book of PSALMS was stolen from:
The Hymn to the Aton
The Hymn to the Aton can be found in the Tomb of Eye. 1365- 1348 BCE.
The Stories of Ba'al and Anat
Inscribed upon six clay tablets, in the Ugaritic Language; cuneiform script. Circa 1400 BCE.
The Lament for Ur
Many of the writings in the biblical book of Joshua were stolen from:

The El Amarna Letters

The Stele of Merneptah

More stolen writings in the biblical book of Judges:

The Story of Aqhat

The Diary of Wen-Amon

The Gezer Almanac

The biblical books of Samuel and Kings also contain much stolen material from:

The Mari Prophecies

The Stele of Mesha

The Karatepe Inscription

The Annals of Shalmaneser III

The Black Obelisk of Shalmaneser III

The Annals of Tiglath-Pileser III

The Annals of Sargon II

The Siloam Inscription

The Yavne-Yam Inscription

The Lachlish Letters

The Arad Ostraca

The Annals of Sennacherib

The Annals of Nebuchadnezzar II

More stolen material in the biblical books of Ezra and Nehemiah from:

The Cylinder of Cyrus

More stolen stories and writings in the biblical books of Job and Ecclesiastes:

The Story of Keret

Here is the original story of Job, written in the Ugaritic language [Cuneiform Script], composed circa 1400 BCE by "Ilimilku The Scribe." This epic involves "Keret" and the God "El." NOT Job and jehova. Keret's family tragedies and illness are comparable with the story of Job. In the original tale, "Satan" never even entered into the picture.

The Sufferer and the Soul

The Farmer and the Courts

The Sufferer and the Friend

As we can see from the above, the Christian "religion" is based upon stolen material that has been twisted, warped and distorted to manipulate, confuse and incite fear into humanity. It has taken the ORIGINAL GOD AND CREATOR OF HUMANITY EA/ENKI aka SATAN/LUCIFER and turned him into an assumed enemy of humanity. "We shall destroy God" -- The Protocols of the Learned Elders of Zion. Christianity has been used to blaspheme, ridicule and malign the Old Gods, create estrangement and enmity from legitimate dieties of which it replaced with the false god "Yaweh/Jehova." In addition, this monstrous program is used as a tool to create a defenseless mentality; that of a slave, to psychologically disarm the Gentile populace into accepting communism, another Jewish brotherhood program.

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"IN THE SECRET OF MY KNOWLEDGE THERE IS NO GOD BUT ME"

-SATAN

From "Peace Be Unto Him"

1 The Christ Conspiracy, The Greatest Story Ever Sold by Acharya S pages 94-95

2 The Stairway to Heaven by Zecharia Sitchin, page 99.

3 World Book Encyclopedia article on Zoroastrianism, © 1989

4 A History of the Devil by Gerald Messadié

5 Cambridge illustrated History of Religions, edited by John Bowker. Pages 216- 217
6 Mesopotamia by Pamela F. Service, page 44.

Other References:

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About this capture

Exposing the Old Testament

Most Christians and many others believe the Judeo/Christian Bible to be the word of "God." In truth, nearly everything within the Bible was stolen and corrupted from Pagan religions that predated Judeo/Christianity from hundreds to thousands of years, from all around the world, and in particular, the Far East.

"We shall destroy God" - quote from the Protocols of the Learned Elders of Zion.

The Hebrew written "Five Books of Moses" also known as the "Pentateuch", along with the "Torah" were **STOLEN** and **CORRUPTED** from the Egyptian "TAROT." Note- "Torah" is an anagram of "Tarot." The most noted example of the Tarot is the 78 card pack sold

in many stores now-a-days and used for fortune telling. The Tarot consists of five suits [where the five was stolen and corrupted from]: the wands/rods of fire, the swords of air, the cups of water, the pentacles of earth, and the trump of quintessence/ether. The trump suit was omitted from the standard deck of playing cards, and all that remains of the trump is the Fool card, which was kept as the Joker. All of these are elements [fire, earth, air, water and ether] of the human soul and the message of the Tarot aside from its divination capabilities is the Magnum Opus, which leads to physical and spiritual perfection and immortality. All of this was stolen and corrupted into a fictitious history of the Jews, which has nothing whatsoever to do with spirituality.

The Jewish Talmud instructs the Jewish people to destroy Gentiles and enslave them, as "YHVH" in reality is the Jewish people.

Quote from the Talmud:

Sanhedrin 58b. If a heathen [Gentile] hits a Jew, the Gentile must be killed. Hitting a Jew is the same as hitting God.

The fictitious Jewish "God" "Yaweh/Jehova's" name was inserted, replacing the names of many Gentile/Pagan Gods. The entity "Jehova" is fictitious. The name "Jehova" was stolen from the Roman God "Jove" for one.

"The pious Dr. Parkhurst. . . proves, from the authority of Diodorus Siculus, Varro, St. Augustine, etc., that the Iao, Jehova, or Ieue, or Ie of the Jews was the Jove of the Latins and Etruscans..." "YHWH/IEUE was additionally the Egyptian Sun God Ra: Ra was the father in heaven, who has the title of 'Huhi' the eternal, from which the Hebrews derived the name 'Ihuh.'" "Jewish mystical tradition viewed the original Jehova as an androgyne, his/her name compounded as Jah [jod] and the pre-hebraic name of Eve, Havah, or Hawah, rendered he-vau-he in Hebrew letters. The four letters together made the sacred Tetragrammaton, YHWH, the secret name of God..." We can also see where the antagonistic story of Zeus [Jove] and Prometheus was used to promote the concept of a rebellious God who was condemned and ostracized for bringing knowledge to humanity." 1

Humanity's original religion was polytheistic [having many different Gods]. In the original Hebrew Bible, the word "Elohim" is used. "In spite of the monotheistic endeavors of the compilers and editors of the book of Genesis, struggling to proclaim faith in a sole deity in a world that in those days believed in many gods, there remain numerous slip-ups where the biblical narrative speaks of gods in the plural. The very term for 'deity,' [when the Lord is not specifically named as Yaweh], is not the singular El but the plural Elohim. 2

The dual aspect of Christianity was stolen from the duality of Zoroastrianism, which preceded the Christian religion by centuries. 3 Yaweh/Jehova replaced Ahura Mazda, and the Old Gods who were the Original Gods [Ahriman, which is Aryan and means "noble" in Sanskrit] were labeled as "evil" in order to establish the supreme monotheism of Yaweh/Jehova. The Original Gods were turned into Demons and monsters which

represented evil.⁴ Most wound up in the "Goetia." Note the similarity of the root "Goet" meaning "Devil" and the derogatory Jewish word for Gentile, which is "Goy" or plural, "Goyim."

This excerpt quote from the Catholic Encyclopedia is very revealing:

In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

Catholic Encyclopedia: Devil Worship

<http://www.newadvent.org/cathen/04767a.htm>

DEMONS ARE THE GODS OF THE GENTILES!!!!

Mithra, the celestial intermediary between Ahura Mazda and Angra Manyu [Ahriman], has numerous striking parallels with the Nazarene "Jesus Christ." Mithra was a savior, who like the Nazarene was announced by prophets, whose birth took place in a cave [many accounts of the birth of the Nazarene claim that he also was born in a cave], and the appearance of an exceptional star. Mithra would later supplant Vishnu, who in pre-Zoroastrianism Vedism had been the world's savior.⁵

The following is proof of the many different and diverse sources of which the authors of the Judeo/Christian Bible stole from:

THE CREATION/GENESIS:

The Enuma Elish predated the bible by a minimum of 1,000 years, and is presumed to be much older. The tablets are now in the British Museum.

The Atrahasis Story predates the biblical Genesis account by over 1,000 years or more. Both of these creation accounts predate Christianity and the Judeo/Christian Bible by centuries. Both reveal there were "GODS" not "One God." This is where the Jews made mistakes, along with the many contradictory scriptures. It is glaringly obvious the Judeo/Christian Bible is not the word of "God." The foolish bible thumping idiots rant and rave how "God is perfect." Right there is another contradiction. For a long list of endless contradictions, click here

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Genesis Chapter 1, verse 26 reads: "And God said "let us make man in our image, after our likeness...."

This right here debunks the Jewish monotheistic Yaweh myth.

The extra-terrestrial God, known as Ea [Satan] created human beings through genetic engineering, and several other Gods/Goddesses were involved in the creation. See the image of the Sumerian Creation below. This was originally carved in rock, thousands of years old; predating Judeo/Christianity.

THE FLOOD

The Flood Story from Gilgamesh predates the Christian account by well over 1,000 years or more.

The Judeo/Christian Bible claims that "Yaweh" incited the flood. In truth, "Enlil" allowed the flood to take place. Tracing Enlil's origins here on earth, we have found he is also known as "Bel" which evolved into the name "Baal" and eventually "Beelzebub" who was God of the Philistines.

The "Flood" is another ancient ALLEGORY that was STOLEN and corrupted from the original Pagan religions and has to do with the flood of energy during the working of the Magnum Opus, after which there are visions of colors indicating an important stage has passed. The allegory of the colors is where the Jewish scriptwriters got the "rainbow" and "Jacob's coat of colors" [the aura]. Allegories and CONCEPTS were STOLEN and corrupted into unsavory Jewish characters for Gentiles to slavishly worship. Sacred religious teachings intended for humanity to evolve spiritually were desecrated and replaced with Jewish literary trash. These FICTITIOUS Jewish characters have NOTHING whatsoever to do with spirituality or advancing one's soul.

"Noah" built an ark

EA warned "ZIUSUDRA" aka "UTNAPISHTIM," not "Noah" about the impending flood and instructed him on building an ark. The legend is Sumerian and Akkadian/Babylonian in origin. The "Atrahasis Epic" is the Akkadian/Babylonian account of the Great Flood.

A "dove" returned to the ark with an olive branch signifying the flood was over and the waters receded. In the original Sumerian account, a RAVEN, instead of a "dove" finds dry land. 6

THE TOWER OF BABEL

AGAIN, more than one God is involved. Also, the Gods departed from the Earth during the flood. Note "GODS."

The Bible claims that "Yaweh" confused the languages of the people's constructing the Tower of Babel. This is not so. AGAIN, the Jewish authors of the Judeo/Christian Bible screw up and evidence of more than one God is plain to see:

Genesis Chapter 11; verse 7:

"Let us go down and there confound their language that they may not understand one another's speech." AGAIN, more than one God is involved. Note the "us."

The "Tower of Babel" is another ALLEGORY. In ancient times, humans could communicate telepathically, without words. This was taken from us, but is now becoming a reality again as many of us are experiencing this through the opening of the mind and soul through power meditation.

THE TEN COMMANDMENTS

Many of the Old Testament laws, along with the Ten Commandments were stolen from: The Code of Hammurabi

Below is a photo of the basalt stele showing the Sumerian Sun God Shamash giving Hammurabi the tablet listing the laws. "Shamash" is also known as "Azazel," the leader of the so-called "Fallen Angels," the "Igigi" Nordic extra-terrestrials who took human

wives.

Example: Exodus 20:

16 Thou shalt not bear false witness against thy neighbour.

Stolen from the Code of Hammurabi, 3: "If a seignior came forward with false testimony in a case, and has not proved the word which he spoke, if that case was a case involving a life, that seignior shall be put to death."

More stolen from the Code of Hammurabi:

Exodus 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

Hammurabi 196: "If a seignior has destroyed the eye of a member of the aristocracy, they shall destroy his eye."

Hammurabi 200: "if a seignior has knocked out a tooth of a seignior of his own rank, they shall knock out his tooth."

The Sumerian Code

The Ur-Nammu Code is the oldest Ancient Near Eastern law code recovered by archeologists. The Sumerian Code from 1800 BCE belongs to this oldest enduring legal tradition.

The Hittite Code

While Hittite law was similar in many ways to the Hammurabi law codes the "Hittite Code" containing two hundred paragraphs of regulations demonstrates a tolerance for sexual immorality with a strong emphasis upon financial concerns. The Hittites cultivated barley and wheat, brewed a barley beer. Silver pieces were circulated as currency.

The Middle Assyrian Code Decreed by Tiglath-Pileser I, Emperor of Assyria from 1115-1077 BCE. Originally a legal code emphasizing the social concerns and interests of the Assyrian Government. Discovered in 1903 at Ashur in Iraq. Written in Cuneiform on 15 baked clay tablets. Numerous laws in the biblical books of Exodus, Deuteronomy and Leviticus have been stolen from The Assyrian Code.

The Neo-Babylonian Code

The writings in the biblical book of PROVERBS were STOLEN from numerous sources:

The Words of Ahiqar

Ahiqar was an advisor to Sennacherib, king of Assyria from 704-681 BCE. In 1906 German archaeologists excavated a copy of his teachings, inscribed upon eleven sheets of palimpsest papyrus, from the debris of Elephantine which is today part of the city of Aswan in Southern Egypt.

Parallels:

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Prov.20:20

STOLEN from:

"Whosoever takes no pride in the names of his father and mother, may the sun not shine upon him." Ahiqar 9:137

He who spares the rod hates his son, but he who loves him is careful to discipline him;
Prov. 13:24

STOLEN from:

"With-hold not thy son from the rod, else thou wilt not be able to save him from wickedness." Ahiqar 6:81

Through patience a ruler can be persuaded, and a gentle tongue can break a bone.
Prov. 25:15

STOLEN from:

Soft is the utterance of a king; yet it is sharper and stronger than a two-edged knife."
Ahiqar 7:105

The Teachings of Amen-em-opet

Amen-em-opet, son of Ka-nakht, taught in Egypt between 1200 - 1000 BCE. The text is found in British Museum Papyrus 10474 and a portion on a writing tablet in Turin, Italy. The papyrus is said to have come from Thebes and is speculated to be of the 10th and 6th centuries BCE.

Parallels:

Pay attention and listen to the sayings of the wise; apply your heart to what I teach, for it is pleasing when you keep them in your heart and have all of them ready on your lips.
Prov. 17-18

STOLEN from:

Give they ears, hear what is said,
Give they heart to understand them
Let them rest in the casket of thy belly
That they may be a key in they heart."
Amen-em-opet 3:10

Do not exploit the poor because they are poor and do not crush the needy in court.

Prov. 22:22

STOLEN from:

"Guard thyself against robbing the oppressed
And against overbearing the disabled."

Amen-em-opet 2:1

If your enemy is hungry, give him food to eat; if he is thirsty give him water to drink. In doing this, you will heap burning coals on his head and the Lord will reward you.

Prov. 25:21-22

STOLEN from:

"Leave him in the arms of the god;
Fill his belly with bread of thine
So that he may be sated and may be ashamed."

Amen-em-opet 5:8

Do not move an ancient boundary stone or encroach on the fields of the fatherless, for their Defender is strong; he will take up their case against you.

Prov. 23:10-11

STOLEN from:

"Do not carry off the landmark at the boundaries of the arable land
Nor disturb the position of the measuring cord
Be not greedy after a cubit of land
Nor encroach upon the boundaries of a widow."

Amen-em-opet 7:12-15

Better a little with the fear of the Lord than great wealth with turmoil

Prov. 15:16

Better a little with righteousness than much gain with injustice.

Prov. 16:8

STOLEN from:

Better is a measure that the god gives thee,
Than five thousand taken illegally."

Amen-em-opet 8:19

[This one also smacks of the Nazarene feeding the "five thousand."]

Better a meal of vegetables where there is love than a fattened calf with hatred. Prov. 15:17

Better a dry crust with peace and quiet than a house full of feasting, with strife. Prov. 17:1

STOLEN from:

"Better is bread when the heart is happy
Than riches with sorrow."

Amen-em-opet 9:9

Do not make friends with a hot-tempered man, do not associate with one easily angered, or you may learn his ways and get yourself ensnared, Prov. 22:24-25

STOLEN from:

"Do not greet thy heated in thy violence
Nor hurt thy own heart thereby"

Amen-em-opet 13:8

You will vomit up the little you have eaten and will have wasted your compliments. Prov. 23:8

STOLEN from:

"The mouthful of bread too great thou swallowest and vomitest up."

Amen-em-opet 14:13

Do not boast about tomorrow, for you do not know what a day may bring forth. Prov. 27:1

STOLEN from:

"Do not spend the night fearful of the morrow
At daybreak what is the morrow like?
Man knows not what the morrow is like."

Amen-eo-opet 19:11

Many are the plans in a man's heart, but it is the Lord's purpose that prevails. Prov.

19:21

In his heart a man plans his course, but the Lord determines his steps.

Prov. 16:9

STOLEN from:

"One thing are the words which men say

Another is that which God does."

Amen-em-opet 19:15

Have I not written thirty sayings for you, sayings of counsel and knowledge.

Prov. 22:20

STOLEN from:

"See thou these thirty chapters

They entertain; they instruct

They are the foremost of all books."

Amen-em-opet 27:5

The Teachings of Ptah-Hotep

Ptah-Hotep taught around 2450 BCE, during the 5th Dynasty of The Old Kingdom of Egypt. His teachings were preserved on both clay tablets and papyrus sheets and are presently at the Bibliothèque Nationale in Paris. In addition to the book of Proverbs, many of the writings in the books of Ecclesiastes and Sirach were also stolen from the Teachings of Ptah-Hotep.

Egyptian Love Songs

The Egyptian Love Songs are 1,000+ years older than those in the Song of Solomon. The parallels are unmistakable. The Papyrus Harris 500 was discovered at Thebes in the Ramesseum Complex in the Karnak Temple.

The Visions of Nefertiti

Both the biblical books of "Kings" and "Daniel" echo the scenario of entertaining a king along with the prediction of his downfall. The theme of the slave who would be king is repeated in "The Story of Hagar [Genesis chapters 16 and 21]. The Visions of Nefertiti dates back to the reign of the Pharaoh Snefru [2680- 2565 BCE]. He calls for Nefertiti to entertain him. Nefertiti predicts the downfall of the Old Kingdom and the establishment of a new Dynasty by Amen-em-het I [1991- 1786 BCE].

Also, most of what was written in the biblical books of Exodus, Leviticus and Deuteronomy was taken from the above- NOT from "Yaweh." There are xians who are stupid enough to believe their "Yaweh" is the only god. "No Gods before me."

MORE STOLEN:

The Story of Joseph and Potiphar's wife; Genesis Chapter 39. STOLEN from The Story of Anubis and Bata [Egyptian in origin].

PARALLELS TO THE MOSES STORY:

The birth of Sargon

The birth of Horus

1. The secrecy factor surrounding the birth
2. The placing in a reed basket, covered with bitumen
3. The setting in a river
4. The recovery and adoption Much of the biblical book of PSALMS was stolen from:

The Hymn to the Aton

The Hymn to the Aton can be found in the Tomb of Eye. 1365- 1348 BCE.

The Stories of Ba'al and Anat

Inscribed upon six clay tablets, in the Ugaritic Language; cuneiform script. Circa 1400 BCE.

The Lament for Ur

Many of the writings in the biblical book of Joshua were stolen from:

The El Amarna Letters

The Stele of Merneptah

More stolen writings in the biblical book of Judges:

The Story of Aqhat

The Diary of Wen-Amon

The Gezer Almanac

The biblical books of Samuel and Kings also contain much stolen material from:

The Mari Prophecies

The Stele of Mesha

The Karatepe Inscription

The Annals of Shalmaneser III

The Black Obelisk of Shalmaneser III

The Annals of Tiglath-Pileser III

The Annals of Sargon II

The Siloam Inscription

The Yavne-Yam Inscription

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About this capture

YHVVH: The Truth About "Yaweh" "Jehova"

Taking the Mask Off of Christianity

The Judeo/Christian Bible has always used extreme fear as a tool to keep people away from the occult, sorcery, "witchcraft," and workings of the mind. In the article below, the reasons are obvious. In order for a spell to succeed, the victim must lack the necessary knowledge, be a good sheep, and just "believe."

Exodus 22:18 Thou shalt not suffer a witch to live.

"YHVVH" aka "Yaweh" "Jehova" is nothing more than a system of Jewish magick. "YHVVH" known as the "tetragrammaton" represents the four corners and elements, as does "INRI" along with the four gospels; these represent the four corners of magick and the

four elements that are so important in any magickal working. "YHVH" is used extensively in (Jewish) magick. The Jews stole the Kabbalah from the Egyptians and corrupted it. It is mainly chanted- "Yod Heh Vau Heh" in different combinations.

The Gentile people have been force fed Christianity in order to strip us of all knowledge and power. Those at the top play both sides against the middle. What this means is the enemy works from within both sides- each side bashing the other while they both move ahead. This is analogous to a cop who is heavily involved in an open and public anti-drug crusade and secretly sells and pushes drugs unbeknownst to his family and community.

Following the Roman sacking of the Temple of Solomon 70 CE, Christianity was invented by the Jews the best known is (Paul aka "Saul of Tarsus) so they could control the world using the ancient known powers of the mind and the soul. The Jews themselves know the Nazarene is a fictitious character based upon some 20 crucified heroes from Pagan pantheons. With the centuries of devout belief in this entity and the psychic energy poured into him through prayer, he has taken on a life of his own. See Thoughtforms. For example, Odin hung from a tree, Set was crucified on a furka, Buddha sat beneath the Bo (Boa- again the serpent) tree for enlightenment; the list goes on. Most of the character of the Nazarene was stolen from the Persian God "Mithra." In working a spell, it is always important a connection be made.

In the case of Christianity, all of the former Pagan (Gentile) Gods were bound and replaced with fictitious Jewish deities. The Hebrew Virgin Mary replaced Astaroth, the Hebrew Moses legend was stolen from Sargon (both were born in secrecy, left in a reed basket to float down the river and adopted by royalty), Hebrew Abraham was stolen from Hindu Brahma. "Brahma in Sanskrit means "many." The endless list goes on and on. See Exposing Christianity There isn't anything in the Christian religion that hasn't been stolen from Pagan religions pre-dating it from hundreds to thousands of years. The Pagan Gods, being a powerful racial memory in the minds of Gentiles were replaced with Hebrew characters to be slavishly obeyed and worshipped. This set the stage for immense power and control.

Christianity has always been nothing more than a tool to remove spiritual knowledge and power from the Gentile population and to keep us from our Gods, namely our True Creator God given the name Satan, which means "adversary/enemy" in Hebrew . Those Gentiles who were priests and leaders were tortured and put to death. The others who did not follow suffered the same lot and any Gentile even suspected of having ties to the old religions was labeled as a "heretic" and put to death. Of course, the Jews rant and holler concerning the Christian Church's persecution of their small communities during the Middle Ages, but this is the age old playing both sides against the middle and those Jews at the top could care less how many of their own they have to use. Tomás de Torquemada, First Grand Inquisitor of Spain was a Jew.

The Jews have had full control of the Catholic Church (original Christian Church) from

the beginning. Most of the Catholic popes were of Jewish origins, such as the late John Paul II who was born of a Jewish mother (Katz) and recognized as a Jew by the Jewish orthodox. Through the Catholic sacrament of confession, the Catholic clergy had everyone, namely the Gentile leaders and nobility over a barrel. They knew their deepest and darkest secrets.

The Catholic Church is the bulwark of Christianity. Since the Protestant reformation, the Jews have also gained control of these sects. The "World Council of Churches" is another example.

The Jews have had a vast pool of psychic energy from which to draw from. The Jews appointed themselves as "The Chosen of God," the star character of Christianity, the Nazarene is a Jew (and a powerful thoughtform), the Virgin Mary and her husband Joseph are Jews, the 12 apostles of the Nazarene (13 makes a coven- again stolen from the Ancient Pagan religions)- all Jews. In addition, all of the characters of the Old and New Testament were stolen from Gentile characters and replaced as the "Chosen" Jews.

So the average Christian Gentile, ignorant to the clandestine workings of the Jews and the occult, pours more and more psychic energy through devotion and prayer into this Jewish energy vortex and people wonder how this minority has most of the world's wealth and power. The Gentiles, namely the Christians have been under a very powerful spell for centuries.

They cut us off from our Gods, our traditions and our spiritual and religious heritage through mass murder, replacing our history with nothing but lies and through fear of the unknown since all Gentile knowledge was taken out of circulation.

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YHVVH: The Truth About "Yaweh" "Jehova"

Taking the Mask Off of Christianity

The Judeo/Christian Bible has always used extreme fear as a tool to keep people away from the occult, sorcery, "witchcraft," and workings of the mind. In the article below, the reasons are obvious. In order for a spell to succeed, the victim must lack the necessary knowledge, be a good sheep, and just "believe."

Exodus 22:18 Thou shalt not suffer a witch to live.

"YHVVH" aka "Yaweh" "Jehova" is nothing more than a system of Jewish magick. "YHVVH" known as the "tetragrammaton" represents the four corners and elements, as does "INRI" along with the four gospels; these represent the four corners of magick and the

four elements that are so important in any magickal working. "YHVH" is used extensively in (Jewish) magick. The Jews stole the Kabbalah from the Egyptians and corrupted it. It is mainly chanted- "Yod Heh Vau Heh" in different combinations.

The Gentile people have been force fed Christianity in order to strip us of all knowledge and power. Those at the top play both sides against the middle. What this means is the enemy works from within both sides- each side bashing the other while they both move ahead. This is analogous to a cop who is heavily involved in an open and public anti-drug crusade and secretly sells and pushes drugs unbeknownst to his family and community.

Following the Roman sacking of the Temple of Solomon 70 CE, Christianity was invented by the Jews the best known is (Paul aka "Saul of Tarsus) so they could control the world using the ancient known powers of the mind and the soul. The Jews themselves know the Nazarene is a fictitious character based upon some 20 crucified heroes from Pagan pantheons. With the centuries of devout belief in this entity and the psychic energy poured into him through prayer, he has taken on a life of his own. See Thoughtforms. For example, Odin hung from a tree, Set was crucified on a furka, Buddha sat beneath the Bo (Boa- again the serpent) tree for enlightenment; the list goes on. Most of the character of the Nazarene was stolen from the Persian God "Mithra." In working a spell, it is always important a connection be made.

In the case of Christianity, all of the former Pagan (Gentile) Gods were bound and replaced with fictitious Jewish deities. The Hebrew Virgin Mary replaced Astaroth, the Hebrew Moses legend was stolen from Sargon (both were born in secrecy, left in a reed basket to float down the river and adopted by royalty), Hebrew Abraham was stolen from Hindu Brahma. "Brahma in Sanskrit means "many." The endless list goes on and on. See Exposing Christianity There isn't anything in the Christian religion that hasn't been stolen from Pagan religions pre-dating it from hundreds to thousands of years. The Pagan Gods, being a powerful racial memory in the minds of Gentiles were replaced with Hebrew characters to be slavishly obeyed and worshipped. This set the stage for immense power and control.

Christianity has always been nothing more than a tool to remove spiritual knowledge and power from the Gentile population and to keep us from our Gods, namely our True Creator God given the name Satan, which means "adversary/enemy" in Hebrew . Those Gentiles who were priests and leaders were tortured and put to death. The others who did not follow suffered the same lot and any Gentile even suspected of having ties to the old religions was labeled as a "heretic" and put to death. Of course, the Jews rant and holler concerning the Christian Church's persecution of their small communities during the Middle Ages, but this is the age old playing both sides against the middle and those Jews at the top could care less how many of their own they have to use. Tomás de Torquemada, First Grand Inquisitor of Spain was a Jew.

The Jews have had full control of the Catholic Church (original Christian Church) from

the beginning. Most of the Catholic popes were of Jewish origins, such as the late John Paul II who was born of a Jewish mother (Katz) and recognized as a Jew by the Jewish orthodox. Through the Catholic sacrament of confession, the Catholic clergy had everyone, namely the Gentile leaders and nobility over a barrel. They knew their deepest and darkest secrets.

The Catholic Church is the bulwark of Christianity. Since the Protestant reformation, the Jews have also gained control of these sects. The "World Council of Churches" is another example.

The Jews have had a vast pool of psychic energy from which to draw from. The Jews appointed themselves as "The Chosen of God," the star character of Christianity, the Nazarene is a Jew (and a powerful thoughtform), the Virgin Mary and her husband Joseph are Jews, the 12 apostles of the Nazarene (13 makes a coven- again stolen from the Ancient Pagan religions)- all Jews. In addition, all of the characters of the Old and New Testament were stolen from Gentile characters and replaced as the "Chosen" Jews.

So the average Christian Gentile, ignorant to the clandestine workings of the Jews and the occult, pours more and more psychic energy through devotion and prayer into this Jewish energy vortex and people wonder how this minority has most of the world's wealth and power. The Gentiles, namely the Christians have been under a very powerful spell for centuries.

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Devil Worship

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The meaning of this compound term is sufficiently obvious, for all must be familiar with the significance of its two component parts. But the thing denoted by the name is by no means so easy to understand. For there is such a strange startling incompatibility between the notion of devil and that of an object of worship, that the combination in this case may well present a grave difficulty. And the more we are able to understand about the character and history of the Devil and about the true nature of worship, the more

difficult is it to believe that men can have been led, even in the utmost extremity of folly and wickedness, to worship the Devil. Yet, incredible as it may seem, it is unfortunately true that some worship of this kind has prevailed at many times and among widely different races of mankind. The following considerations may help in some degree to lighten the difficulty presented by this singular phenomenon.

In the first place it may be well to recall the analogy between the worship given to a divine being and the tribute paid to a king. Both alike are sensible proofs of service and subjection. In the case of kings, besides the willing service paid to a just and legitimate sovereign, there may be tribute paid to some alien oppressors or blackmail grudgingly given to some pirate Chief or marauder in order to deprecate the evils that may be feared at his hands. And so in the case of religious worship, we may find that in the rude polytheism of barbarous races, where the gods were not only many in number but various in character, besides the willing worship given to good and beneficent beings in the service of love and gratitude, there is a sort of liturgical blackmail offered to the evil and malignant gods or demons in order to placate them and avert their anger. In like manner, when we pass from Polytheism to the philosophic Dualism--where the worlds of light and darkness, good and evil, sharply defined, are constantly warring against each other over against the good men, who offer worship to the good god, Ahura Mazda, there are the wicked Daeva-worshippers who sacrifice to the Demons and to Ahriman their chief, the principle of evil.

Another source of this strange worship may be found in the fact that in the early days each nation had its own natural gods; hence racial rivalry and hatred sometimes led one nation to regard the protecting divinities of its enemies as evil demons. In this way many who merely worshipped gods whom they themselves regarded as good beings would be called devil worshippers by men of other nations. Such may be the case with the Daeva-worshippers in the Avesta. In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

This declaration, it may be added, was not the utterance of a rival race but the teaching of Holy Scripture. For as the Fathers and theologians explain the matter, the fallen angels besides tempting and assailing men in other ways have, by working on their fears or exciting their cupidity, brought them to give worship to themselves under the guise of idols. If not in all cases, it would seem that much of the heathen idolatrous worship, especially in its worst and most degraded forms, was offered to the devils. This may explain some of the manifestations in the old pagan oracles. And something of the same kind occurs in the demonic manifestations among the modern demonolaters in India. Nor has this been confined to heathen nations, for in connection with magical practices and occultism some forms of devil worship appear in the heresy history of medieval Europe. Görres, in his great work on Christian Mysticism, gives some curious and repulsive details of their obscene ceremonial. Of late years there seems to have been a recrudescence of this evil superstition in certain countries of Europe. While there is some authentic evidence as to the existence of these evil practices, the truth is overlaid

with a mass of legend, many charges of this kind are false or grossly exaggerated, and a number of innocent persons have been cruelly put to death on charges of witchcraft or devil worship. It is well also to remember St. Augustine's words: "Non uno modo sacrificatur traditoribus angelis"; and possibly calumny and cruelty may be more dangerous forms of devil worship than all the dark rites of African medicine men or medieval magicians.

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(Greek diabolos; Latin diabolus).

The name commonly given to the fallen angels, who are also known as demons (see DEMONOLOGY). With the article (ho) it denotes Lucifer, their chief, as in Matthew 25:41, "the Devil and his angels".

It may be said of this name, as St. Gregory says of the word angel, "nomen est officii, non naturæ"--the designation of an office, not of a nature. For the Greek word (from diaballein, "to traduce") means a slanderer, or accuser, and in this sense it is applied to him of whom it is written "the accuser [ho kategoros] of our brethren is cast forth, who accused them before our God day and night" (Apocalypse 12:10). It thus answers to the Hebrew name Satan which signifies an adversary, or an accuser.

Mention is made of the Devil in many passages of the Old and New Testaments, but there is no full account given in any one place, and the Scripture teaching on this topic can only be ascertained by combining a number of scattered notices from Genesis to Apocalypse, and reading them in the light of patristic and theological tradition. The authoritative teaching of the Church on this topic is set forth in the decrees of the Fourth Lateran Council (cap. i, "Firmiter credimus"), wherein, after saying that God in the beginning had created together two creatures, the spiritual and the corporeal, that is to say the angelic and the earthly, and lastly man, who was made of both spirit and body, the council continues:

"Diabolus enim et alii dæmones a Deo quidem naturâ creati sunt boni, sed ipsi per se facti sunt mali." ("the Devil and the other demons were created by God good in their nature but they by themselves have made themselves evil.")

Here it is clearly taught that the Devil and the other demons are spiritual or angelic creatures created by God in a state of innocence, and that they became evil by their own act. It is added that man sinned by the suggestion of the Devil, and that in the next world

the wicked shall suffer perpetual punishment with the Devil. The doctrine which may thus be set forth in a few words has furnished a fruitful theme for theological speculation for the Fathers and Schoolmen, as well as later theologians, some of whom, Suarez for example, have treated it very fully. On the other hand it has also been the subject of many heretical or erroneous opinions, some of which owe their origin to pre-Christian systems of demonology. In later years Rationalist writers have rejected the doctrine altogether, and seek to show that it has been borrowed by Judaism and Christianity from external systems of religion wherein it was a natural development of primitive Animism.

As may be gathered from the language of the Lateran definition, the Devil and the other demons are but a part of the angelic creation, and their natural powers do not differ from those of the angels who remained faithful. Like the other angels, they are pure spiritual beings without any body, and in their original state they are endowed with supernatural grace and placed in a condition of probation. It was only by their fall that they became devils. This was before the sin of our first parents, since this sin itself is ascribed to the instigation of the Devil: "By the envy of the Devil, death came into the world" (Wisdom 2:24). Yet it is remarkable that for an account of the fall of the angels we must turn to the last book of the Bible. For as such we may regard the vision in the Apocalypse, albeit the picture of the past is blended with prophecies of what shall be in the future:

And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels: and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him. (Apocalypse 12:7-9)

To this may be added the words of St. Jude: "And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day" (Jude 1:6; cf. 2 Peter 2:4).

In the Old Testament we have a brief reference to the Fall in Job 4:18: "In his angels he found wickedness". But to this must be added the two classic texts in the prophets:

How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit. (Isaiah 14:12-15)

This parable of the prophet is expressly directed against the King of Babylon, but both the early Fathers and later Catholic commentators agree in understanding it as applying with deeper significance to the fall of the rebel angel. And the older commentators generally consider that this interpretation is confirmed by the words of Our Lord to his disciples: "I saw Satan like lightning falling from heaven" (Luke 10:18). For these words

were regarded as a rebuke to the disciples, who were thus warned of the danger of pride by being reminded of the fall of Lucifer. But modern commentators take this text in a different sense, and refer it not to the original fall of Satan, but his overthrow by the faith of the disciples, who cast out devils in the name of their Master. And this new interpretation, as Schanz observes, is more in keeping with the context.

The parallel prophetic passage is Ezekiel's lamentation upon the king of Tyre:

You were the seal of resemblance, full of wisdom, and perfect in beauty. You were in the pleasures of the paradise of God; every precious stone was thy covering; the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald; gold the work of your beauty: and your pipes were prepared in the day that you were created. You a cherub stretched out, and protecting, and I set you in the holy mountain of God, you have walked in the midst of the stones of fire. You were perfect in your way from the day of creation, until iniquity was found in you. (Ezekiel 28:12-15)

There is much in the context that can only be understood literally of an earthly king concerning whom the words are professedly spoken, but it is clear that in any case the king is likened to an angel in Paradise who is ruined by his own iniquity.

Even for those who in no way doubt or dispute it, the doctrine set forth in these texts and patristic interpretations may well suggest a multitude of questions, and theologians have not been loath to ask and answer them.

And in the first place what was the nature of the sin of the rebel angels? In any case this was a point presenting considerable difficulty, especially for theologians, who had formed a high estimate of the powers and possibilities of angelic knowledge, a subject which had a peculiar attraction for many of the great masters of scholastic speculation. For if sin be, as it surely is, the height of folly, the choice of darkness for light, of evil for good, it would seem that it can only be accounted for by some ignorance, or inadvertence, or weakness, or the influence of some overmastering passion. But most of these explanations seem to be precluded by the powers and perfections of the angelic nature. The weakness of the flesh, which accounts for such a mass of human wickedness, was altogether absent from the angels. There could be no place for carnal sin without the *corpus delicti*. And even some sins that are purely spiritual or intellectual seem to present an almost insuperable difficulty in the case of the angels.

This may certainly be said of the sin which by many of the best authorities is regarded as being actually the great offense of Lucifer, to wit, the desire of independence of God and equality with God. It is true that this seems to be asserted in the passage of Isaiah (14:13). And it is naturally suggested by the idea of rebellion against an earthly sovereign, wherein the chief of the rebels very commonly covets the kingly throne. At the same time the high rank which Lucifer is generally supposed to have held in the hierarchy of angels might seem to make this offense more likely in his case, for, as

history shows, it is the subject who stands nearest the throne who is most open to temptations of ambition. But this analogy is not a little misleading. For the exaltation of the subject may bring his power so near that of his sovereign that he may well be able to assert his independence or to usurp the throne; and even where this is not actually the case he may at any rate contemplate the possibility of a successful rebellion. Moreover, the powers and dignities of an earthly prince may be compatible with much ignorance and folly. But it is obviously otherwise in the case of the angels. For, whatever gifts and powers may be conferred on the highest of the heavenly princes, he will still be removed by an infinite distance from the plenitude of God's power and majesty, so that a successful rebellion against that power or any equality with that majesty would be an absolute impossibility.

And what is more, the highest of the angels, by reason of their greater intellectual illumination, must have the clearest knowledge of this utter impossibility of attaining to equality with God. This difficulty is clearly put by the Disciple in St. Anselm's dialogue "De Casu Diaboli" (cap. iv); for the saint felt that the angelic intellect, at any rate, must see the force of the "ontological argument" (see ONTOLOGY). "If", he asks, "God cannot be thought of except as sole, and as of such an essence that nothing can be thought of like to Him [then] how could the Devil have wished for what could not be thought of? — He surely was not so dull of understanding as to be ignorant of the inconceivability of any other entity like to God" (*Si Deus cogitari non potest, nisi ita solus, ut nihil illi simile cogitari possit, quomodo diabolus potuit velle quod non potuit cogitari? Non enim ita obtusæ mentis erat, ut nihil aliud simile Deo cogitari posse nesciret*). The Devil, that is to say, was not so obtuse as not to know that it was impossible to conceive of anything like (i.e. equal) to God. And what he could not think he could not will.

St. Anselm's answer is that there need be no question of absolute equality; yet to will anything against the Divine will is to seek to have that independence which belongs to God alone, and in this respect to be equal to God. In the same sense St. Thomas (I:63:3) answers the question, whether the Devil desired to be "as God". If by this we mean equality with God, then the Devil could not desire it, since he knew this to be impossible, and he was not blinded by passion or evil habit so as to choose that which is impossible, as may happen with men. And even if it were possible for a creature to become God, an angel could not desire this, since, by becoming equal with God he would cease to be an angel, and no creature can desire its own destruction or an essential change in its being.

These arguments are combated by Scotus (In II lib. Sent., dist. vi, Q. i.), who distinguishes between efficacious volition and the volition of complaisance, and maintains that by the latter act an angel could desire that which is impossible. In the same way he urges that, though a creature cannot directly will its own destruction, it can do this consequenter, i.e. it can will something from which this would follow.

Although St. Thomas regards the desire of equality with God as something impossible,

he teaches nevertheless (loc. cit.) that Satan sinned by desiring to be "as God", according to the passage in the prophet (Isaiah 14), and he understands this to mean likeness, not equality. But here again there is need of a distinction. For men and angels have a certain likeness to God in their natural perfections, which are but a reflection of his surpassing beauty, and yet a further likeness is given them by supernatural grace and glory. Was it either of these likenesses that the devil desired? And if it be so, how could it be a sin? For was not this the end for which men and angels were created? Certainly, as Thomas teaches, not every desire of likeness with God would be sinful, since all may rightly desire that manner of likeness which is appointed them by the will of their Creator. There is sin only where the desire is inordinate, as in seeking something contrary to the Divine will, or in seeking the appointed likeness in a wrong way. The sin of Satan in this matter may have consisted in desiring to attain supernatural beatitude by his natural powers or, what may seem yet stranger, in seeking his beatitude in the natural perfections and reflecting the supernatural. In either case, as St. Thomas considers, this first sin of Satan was the sin of pride. Scotus, however (loc. cit., Q. ii), teaches that this sin was not pride properly so called, but should rather be described as a species of spiritual lust.

Although nothing definite can be known as to the precise nature of the probation of the angels and the manner in which many of them fell, many theologians have conjectured, with some show of probability, that the mystery of the Divine Incarnation was revealed to them, that they saw that a nature lower than their own was to be hypostatically united to the Person of God the Son, and that all the hierarchy of heaven must bow in adoration before the majesty of the Incarnate Word; and this, it is supposed, was the occasion of the pride of Lucifer (cf. Suarez, *De Angelis*, lib. VII, xiii). As might be expected, the advocates of this view seek support in certain passages of Scripture, notably in the words of the Psalmist as they are cited in the Epistle to the Hebrews: "And again, when he bringeth in the first-begotten into the world, he saith: And let all the angels of God adore Him" (Hebrews 1:6; Psalm 96:7). And if the twelfth chapter of the Apocalypse may be taken to refer, at least in a secondary sense, to the original fall of the angels, it may seem somewhat significant that it opens with the vision of the Woman and her Child. But this interpretation is by no means certain, for the text in Hebrews 1, may be referred to the second coming of Christ, and much the same may be said of the passage in the Apocalypse.

It would seem that this account of the trial of the angels is more in accordance with what is known as the Scotist doctrine on the motives of the Incarnation than with the Thomist view, that the Incarnation was occasioned by the sin of our first parents. For since the sin itself was committed at the instigation of Satan, it presupposes the fall of the angels. How, then, could Satan's probation consist in the fore-knowledge of that which would, ex hypothesi, only come to pass in the event of his fall? In the same way it would seem that the aforesaid theory is incompatible with another opinion held by some old theologians, to wit, that men were created to fill up the gaps in the ranks of the angels. For this again supposes that if no angels had sinned no men would have been made, and in consequence there would have been no union of the Divine Person with a nature lower

than the angels.

As might be expected from the attention they had bestowed on the question of the intellectual powers of the angels, the medieval theologians had much to say on the time of their probation. The angelic mind was conceived of as acting instantaneously, not, like the mind of man, passing by discursive reasoning from premises to conclusions. It was pure intelligence as distinguished from reason. Hence it would seem that there was no need of any extended trial. And in fact we find St. Thomas and Scotus discussing the question whether the whole course might not have been accomplished in the first instant in which the angels were created. The Angelic Doctor argues that the Fall could not have taken place in the first instant. And it certainly seems that if the creature came into being in the very act of sinning the sin itself might be said to come from the Creator. But this argument, together with many others, is answered with his accustomed acuteness by Scotus, who maintains the abstract possibility of sin in the first instant. But whether possible or not, it is agreed that this is not what actually happened. For the authority of the passages in Isaiah and Ezekiel, which were generally accepted as referring to the fall of Lucifer, might well suffice to show that for at least one instant he had existed in a state of innocence and brightness. To modern readers the notion that the sin was committed in the second instant of creation may seem scarcely less incredible than the possibility of a fall in the very first. But this may be partly due to the fact that we are really thinking of human modes of knowledge, and fail to take into account the Scholastic conception of angelic cognition. For a being who was capable of seeing many things at once, a single instant might be equivalent to the longer period needed by slowly-moving mortals.

This dispute, as to the time taken by the probation and fall of Satan, has a purely speculative interest. But the corresponding question as to the rapidity of the sentence and punishment is in some ways a more important matter. There can indeed be no doubt that Satan and his rebel angels were very speedily punished for their rebellion. This would seem to be sufficiently indicated in some of the texts which are understood to refer to the fall of the angels. It might be inferred, moreover, from the swiftness with which punishment followed on the offense in the case of our first parents, although man's mind moves more slowly than that of the angels, and he had more excuse in his own weakness and in the power of his tempter. It was partly for this reason, indeed, that man found mercy, whereas there was no redemption for the angels. For, as St. Peter says, "God spared not the angels that sinned" (2 Peter 2:4). This, it may be observed, is asserted universally, indicating that all who fell suffered punishment. For these and other reasons theologians very commonly teach that the doom and punishment followed in the next instant after the offense, and many go so far as to say there was no possibility of repentance. But here it will be well to bear in mind the distinction drawn between revealed doctrine, which comes with authority, and theological speculation, which to a great extent rests on reasoning. No one who is really familiar with the medieval masters, with their wide differences, their independence, their bold speculation, is likely to confuse the two together. But in these days there is some danger that we may lose sight of the distinction.

It is true that, when it fulfils certain definite conditions, the agreement of theologians may serve as a sure testimony to revealed doctrine, and some of their thoughts and even their very words have been adopted by the Church in her definitions of dogma. But at the same time these masters of theological thought freely put forward many more or less plausible opinions, which come to us with reasoning rather than authority, and must needs stand or fall with the arguments by which they are supported. In this way we may find that many of them may agree in holding that the angels who sinned had no possibility of repentance. But it may be that it is a matter of argument, that each one holds it for a reason of his own and denies the validity of the arguments adduced by others.

Some argue that from the nature of the angelic mind and will there was an intrinsic impossibility of repentance. But it may be observed that in any case the basis of this argument is not revealed teaching, but philosophical speculation. And it is scarcely surprising to find that its sufficiency is denied by equally orthodox doctors who hold that if the fallen angels could not repent this was either because the doom was instantaneous, and left no space for repentance, or because the needful grace was denied them. Others, again, possibly with better reason, are neither satisfied that sufficient grace and room for repentance were in fact refused, nor can they see any good ground for thinking this likely, or for regarding it as in harmony with all that we know of the Divine mercy and goodness.

In the absence of any certain decision on this subject, we may be allowed to hold, with Suarez, that, however brief it may have been, there was enough delay to leave an opportunity for repentance, and that the necessary grace was not wholly withheld. If none actually repented, this may be explained in some measure by saying that their strength of will and fixity of purpose made repentance exceedingly difficult, though not impossible; that the time, though sufficient, was short; and that grace was not given in such abundance as to overcome these difficulties.

The language of the prophets (Isaiah 14; Ezekiel 28) would seem to show that Lucifer held a very high rank in the heavenly hierarchy. And, accordingly, we find many theologians maintaining that before his fall he was the foremost of all the angels. Suarez is disposed to admit that he was the highest negatively, i.e. that no one was higher, though many may have been his equals. But here again we are in the region of pious opinions, for some divines maintain that, far from being first of all, he did not belong to one of the highest choirs--Seraphim, Cherubim, and Thrones--but to one of the lower orders of angels. In any case it appears that he holds a certain sovereignty over those who followed him in his rebellion. For we read of "the Devil and his angels" (Matthew 25:41), "the dragon and his angels" (Apocalypse 12:7), "Beelzebub, the prince of devils"--which, whatever be the interpretation of the name, clearly refers to Satan, as appears from the context: "And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils" (Luke 11:15, 18), and "the prince of the Powers of this air" (Ephesians 2:2). At first sight it may seem

strange that there should be any order or subordination amongst those rebellious spirits, and that those who rose against their Maker should obey one of their own fellows who had led them to destruction. And the analogy of similar movements among men might suggest that the rebellion would be likely to issue in anarchy and division. But it must be remembered that the fall of the angels did not impair their natural powers, that Lucifer still retained the gifts that enabled him to influence his brethren before their fall, and that their superior intelligence would show them that they could achieve more success and do more harm to others by unity and organization than by independence and division.

Besides exercising this authority over those who were called "his angels", Satan has extended his empire over the minds of evil men. Thus, in the passage just cited from St. Paul, we read, "And you, when you were dead in your offenses and sins, wherein in times past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief" (Ephesians 2:1-2). In the same way Christ in the Gospel calls him "the prince of this world". For when His enemies are coming to take Him, He looks beyond the instruments of evil to the master who moves them, and says: "I will not now speak many things to you, for the prince of this world cometh, and in me he hath not anything" (John 14:30).

There is no need to discuss the view of some theologians who surmise that Lucifer was one of the angels who ruled and administered the heavenly bodies, and that this planet was committed to his care. For in any case the sovereignty with which these texts are primarily concerned is but the rude right of conquest and the power of evil influence. His sway began by his victory over our first parents, who, yielding to his suggestions, were brought under his bondage. All sinners who do his will become in so far his servants. For, as St. Gregory says, he is the head of all the wicked--"Surely the Devil is the head of all the wicked; and of this head all the wicked are members" (*Certe iniquorum omnium caput diabolus est; et hujus capitis membra sunt omnes iniqui.*--Hom. 16, in Evangel.). This headship over the wicked, as St. Thomas is careful to explain, differs widely from Christ's headship over the Church, inasmuch as Satan is only head by outward government and not also, as Christ is, by inward, life-giving influence (*Summa III:8:7*).

With the growing wickedness of the world and the spreading of paganism and false religions and magic rites, the rule of Satan was extended and strengthened till his power was broken by the victory of Christ, who for this reason said, on the eve of His Passion: "Now is the judgment of the world: now shall the prince of this world be cast out" (John 12:31). By the victory of the Cross Christ delivered men from the bondage of Satan and at the same time paid the debt due to Divine justice by shedding His blood in atonement for our sins.

In their endeavours to explain this great mystery, some old theologians, misled by the metaphor of a ransom for captives made in war, came to the strange conclusion that the price of Redemption was paid to Satan. But this error was effectively refuted by St. Anselm, who showed that Satan had no rights over his captives and that the great price

wherewith we were bought was paid to God alone (cf. ATONEMENT).

What has been said so far may suffice to show the part played by the Devil in human history, whether in regard to the individual soul or the whole race of Adam. It is indicated, indeed, in his name of Satan, the adversary, the opposer, the accuser, as well as by his headship of the wicked ranged under his banner in continual warfare with the kingdom of Christ.

The two cities whose struggle is described by St. Augustine are already indicated in the words of the Apostle, "In this the children of God are manifest and the children of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that He might destroy the works of the devil" (1 John 3:8).

Whether or not the foreknowledge of the Incarnation was the occasion of his own fall, his subsequent course has certainly shown him the relentless enemy of mankind and the determined opponent of the Divine economy of redemption. And since he lured our first parents to their fall he has ceased not to tempt their children in order to involve them in his own ruin. There is no reason, indeed, for thinking that all sins and all temptations must needs come directly from the Devil or one of his ministers of evil. For it is certain that if, after the first fall of Adam, or at the time of the coming of Christ, Satan and his angels had been bound so fast that they might tempt no more, the world would still have been filled with evils. For men would have had enough of temptation in the weakness and waywardness of their hearts. But in that case the evil would clearly have been far less than it is now, for the activity of Satan does much more than merely add a further source of temptation to the weakness of the world and the flesh; it means a combination and an intelligent direction of all the elements of evil.

The whole Church and each one of her children are beset by dangers, the fire of persecution, the enervation of ease, the dangers of wealth and of poverty, heresies and errors of opposite characters, rationalism and superstition, fanaticism and indifference. It would be bad enough if all these forces were acting apart and without any definite purpose, but the perils of the situation are incalculably increased when all may be organized and directed by vigilant and hostile intelligences.

It is this that makes the Apostle, though he well knew the perils of the world and the weakness of the flesh, lay special stress on the greater dangers that come from the assaults of those mighty spirits of evil in whom he recognized our real and most formidable foes--"Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places . . . Stand therefore, having your loins girt about with truth, having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one" (Ephesians 6:11, 16).

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Truth (Anglo-Saxon *tréow*, *tryw*, truth, preservation of a compact, from a Teutonic base *Trau*, to believe) is a relation which holds (1) between the knower and the known — Logical Truth; (2) between the knower and the outward expression which he gives to his

knowledge — Moral Truth; and (3) between the thing itself, as it exists, and the idea of it, as conceived by God — Ontological Truth. In each case this relation is, according to the Scholastic theory, one of correspondence, conformity, or agreement (*adaequatio*) (St. Thomas, *Summa* I:21:2).

Ontological truth

Every existing thing is true, in that it is the expression of an idea which exists in the mind of God, and is, as it were, the exemplar according to which the thing has been created or fashioned. Just as human creations — a cathedral, a painting, or an epic — conform to and embody the ideas of architect, artist, or poet, so, only in a more perfect way, God's creatures conform to and embody the ideas of Him who gives them being. (Q. D., *De verit.*, a. 4; *Summa* I:16:1.) Things that exist, moreover, are active as well as passive. They tend not only to develop, and so to realize more and more perfectly the idea which they are created to express, but they tend also to reproduce themselves. Reproduction obtains wherever there is interaction between different things, for an effect, in so far as it proceeds from a given cause, must resemble that cause. Now the cause of knowledge in man is — ultimately, at any rate — the thing that is known. By its activities it causes in man an idea that is like to the idea embodied in the thing itself. Hence, things may also be said to be ontologically true in that they are at once the object and the cause of human knowledge. (Cf. IDEALISM; and *Summa*, I:16:7 and I:16:8; m 1. *periherm.*, 1. III; Q.D., I, *De veritate*, a. 4.)

Logical truth

The Scholastic theory

To judge that things are what they are is to judge truly. Every judgment comprises certain ideas which are referred to, or denied of, reality. But it is not these ideas that are the objects of our judgment. They are merely the instruments by means of which we judge. The object about which we judge is reality itself — either concrete existing things, their attributes, and their relations, or else entities the existence of which is merely conceptual or imaginary, as in drama, poetry, or fiction, but in any case entities which are real in the sense that their being is other than our present thought about them. Reality, therefore, is one thing, and the ideas and judgments by means of which we think about reality, another; the one objective, and the other subjective. Yet, diverse as they are, reality is somehow present to, if not present in consciousness when we think, and somehow by means of thought the nature of reality is revealed. This being the case, the only term adequate to describe the relation that exists between thought and reality, when our judgments about the latter are true judgments, would seem to be conformity or correspondence. "*Veritas logica est adaequatio intellectus et rei*" (*Summa*, I:21:2). Whenever truth is predicable of a judgment, that judgment corresponds to, or resembles, the reality, the nature or attributes of which it reveals. Every judgment is, however, as we have said, made up of ideas, and may be logically analyzed into a subject and a predicate, which are either united by the copula *is*, or disjoined by the expression *is not*. If the judgment be true, therefore, these ideas must also be true, i.e. must correspond with the realities which they signify. As, however, this objective reference or significance of ideas is not recognized or asserted except in the judgment,

ideas as such are said to be only "materially" true. It is the judgment alone that is formally true, since in the judgment alone is a reference to reality formally made, and truth as such recognized or claimed.

The negative judgment seems at first sight to form an exception to the general law that truth is correspondence; but this is not really the case. In the affirmative judgment both subject and predicate and the union between them, of whatever kind it may be, are referred to reality; but in the negative judgment subject and predicate are disjoined, not conjoined. In other words, in the negative judgment we deny that the predicate has reality in the particular case to which the subject refers. On the other hand, all such predicates presumably have reality somewhere, otherwise we should not talk about them. Either they are real qualities or real things, or at any rate somebody has conceived them as real. Consequently the negative judgment, if true, may also be said to correspond with reality, since both subject and predicate will be real somewhere, either as existents or as conceptions. What we deny, in fact, in the negative judgment is not the reality of the predicate, but the reality of the conjunction by which subject and predicate are united in the assertion which we implicitly challenge and negate. Subject and predicate may both be real, but if our judgment be true, they will be disjoined, not united in reality.

But what precisely is this reality with which true judgments and true ideas are said to correspond? It is easy enough to understand how ideas can correspond with realities that are themselves conceptual or ideal, but most of the realities that we know are not of this kind. How, then, can ideas and their conjunctions or disjunctions, which are psychical in character, correspond with realities which for the most part are not psychical but material? To solve this problem we must go back to ontological truth which, as we saw, implies the creation of the universe by One Who, in creating it, has expressed therein His own ideas very much as an architect or an author expresses his ideas in the things that he creates except that creation in the latter case supposes already existent material. Our theory of truth supposes that the universe is built according to definite and rational plan, and that everything within the universe expresses or embodies an essential and integral part of that plan. Whence it follows that just as in a building or in a piece of sculpture we see the plan or design that is realized therein, so, in our experience of concrete things, by means of the same intellectual power, we apprehend the ideas which they embody or express. The correspondence therefore, in which truth consists is not a correspondence between ideas and anything material as such, but between ideas as they exist in our mind and function in our acts of cognition, and the idea that reality expresses and embodies — ideas which have their origin and prototype in the mind of God.

With regard to judgments of a more abstract or general type, the working of this view is quite simple. The realities to which abstract concepts refer have no material existence as such. There is no such thing, for instance, as action or reaction in general; nor are there any twos or fours. What we mean when we say that "action and reaction are equal and opposite", or that "two and two make four", is that these laws which in their own

proper nature are ideal, are realized or actualized in the material universe in which we live; or, in other words, that the material things we see about us behave in accordance with these laws and through their activities manifest them to our minds.

Perceptual judgments, i.e. the judgments which usually accompany and give expression to acts of perception, differ from the above in that they refer to objects which are immediately present to our senses. The realities in this case, therefore, are concrete existing things. It is, however, rather with the appearance of such things that our judgment is now concerned than with their essential nature or inner constitution. Thus, when we predicate colours, sounds, odours, flavours, hardness or softness, heat or cold of this or that object, we make no statement about the nature of such qualities, still less about the nature of the thing that possesses them. What we assert is

that such and such a thing exists, and
that it has a certain objective quality, which we call green, or loud, or sweet, or hard, or hot, to distinguish it from other qualities — red, or soft, or bitter, or cold — with which it is not identical; while

our statement further implies that the same quality will similarly appear to any normally constituted man, i.e. will affect his senses in the same way that it affects our own.

Accordingly, if in the real world such a condition of things obtains — if, that is to say, the thing in question does exist and has in fact some peculiar and distinctive property whereby it affects my senses in a certain peculiar and distinctive way — my judgment is true.

The truth of perceptual judgments by no means implies an exact correspondence between what is perceived and the images, or sensation — complexes, whereby we perceive; nor does the Scholastic theory necessitate any such view. It is not the image, or sensation-complex, but the idea, that in judgment is referred to reality, and that gives us knowledge of reality. Colour and other qualities of objective things are doubtless perceived by means of sensation of peculiar and distinctive quality or tone, but no one imagines that this presupposes similar sensation in the object perceived. It is by means of the idea of colour and its specific differences that colours are predicated of objects, not by means of sensations. Such an idea could not arise, indeed, were it not for the sensations which in perception accompany and condition it; but the idea itself is not a sensation, nor is it of a sensation. Ideas have their origin in sensible experience and are indefinable, so far as immediate experience goes, except by reference to such experience and by differentiation from experiences in which other and different properties of objects are presented. Granted, therefore, that differences in what is technically known as the "quality" of sensation correspond to differences in the objective properties of things, the truth of perceptual judgments is assured. No further correspondence is required; for the correspondence which truth postulates is between idea and thing, not between sensation and thing. Sensation conditions knowledge, but as such it is not knowledge. It is, as it were, a connecting link between the idea and the thing. Differences of sensation are determined by the causal activity of things; and from the sensation-complex, or image the idea is derived by an instinctive and quasi-intuitive act of the mind which we call abstraction. Thus the idea which the thing unconsciously

expresses finds conscious expression in the act of the knower, and the vast scheme of relations and laws which are de facto embodied in the material universe reproduce themselves in the consciousness of man.

Correspondence between thought and reality, idea and thing, or knower and known, therefore, turns out in all cases to be of the very essence of the truth relation. Whence, say the opponents of our theory, in order to know whether our judgments are true or not, we must compare them with the realities that are known — a comparison that is obviously impossible, since reality can only be known through the instrumentality of the judgment. This objection, which is to be found in almost every non-Scholastic book dealing with the subject, rests upon a grave misapprehension of the real meaning of the Scholastic doctrine. Neither St. Thomas nor any other of the great Scholastics ever asserted that correspondence is the scholastic criterion of truth. To inquire what truth is, is one question; to ask how we know that we have judged truly, quite another. Indeed, the possibility of answering the second is supposed by the mere fact that the first is put. To be able to define truth, we must first possess it and know that we possess it, i.e. must be able to distinguish it from error. We cannot define that which we cannot distinguish and to some extent isolate. The Scholastic theory supposes, therefore, that truth has already been distinguished from error, and proceeds to examine truth with a view to discovering in what precisely it consists. This standpoint is epistemological, not criteriological. When he says that truth is correspondence, he is stating what truth is, not by what sign or mark it can be distinguished from error. By the old Scholastics the question of the criteria of truth was scarcely touched. They discussed the criteria of valid reasoning in their treatises on logic, but for the rest they left the discussion of particular criteria to the methodology of particular sciences. And rightly so, for there is really no criterion of universal application. The distinction of truth and error is at bottom intuitional. We cannot go on making criteria ad infinitum. Somewhere we must come to what is ultimate, either first principles or facts.

This is precisely what the Scholastic theory of truth affirms. In deference to the modern demand for an infallible and universal criterion of truth, not a few Scholastic writers of late have suggested objective evidence. Objective evidence, however, is nothing more than the manifestation of the object itself, directly or indirectly, to the mind, and hence is not strictly a criterion of truth, but its foundation. As Père Geny puts it in his pamphlet discussing "Une nouvelle théorie de la connaissance", to state that evidence is the ultimate criterion of truth is equivalent to stating that knowledge properly so called has no need of a criterion, since it is absurd to suppose a knowledge which does not know what it knows. Once grant, as all must grant who wish to avoid absolute scepticism, that knowledge is possible, and it follows that, properly used, our faculties must be capable of giving us truth. Doubtless, coherence and harmony with facts are pro tanto signs of truth's presence in our minds; but what we need for the most part are not signs of truth, but signs or criteria of error — not tests whereby to discover when our faculties have gone right, but tests whereby to discover when they have gone wrong. Our judgments will be true, i.e. thought will correspond with its object, provided that object itself, and not any other cause, subjective or objective, determines the content of our thought. What we

have to do, therefore, is to take care that our assent is determined by the evidence with which we are confronted, and by this alone. With regard to the senses this means that we must look to it that they are in good condition and that the circumstances under which we are exercising them are normal; with regard to the intellect that we must not allow irrelevant considerations to weigh with us, that we must avoid haste, and, as far as possible, get rid of bias, prejudice, and an over-anxious will to believe. If this be done, granted there is sufficient evidence, true judgments will naturally and necessarily result. The purpose of argument and discussion, as of all other processes that lead to knowledge, is precisely that the object under discussion may manifest itself in its various relations, either directly or indirectly, to the mind. And the object as thus manifesting itself is what the Scholastic calls evidence. It is the object, therefore, which in his view is the determining cause of truth. All kinds of processes, both mental and physical, may be necessary to prepare the way for an act of cognition, but in the last resort such an act must be determined as to its content by the causal activity of the object, which makes itself evident by producing in the mind an idea that is like to the idea of which its own existence is the realization.

The Hegelian theory

In the Idealism of Hegel and the Absolutism of the Oxford School (of which Mr. Bradley and Mr. Joachim are the leading representatives) both reality and truth are essentially one, essentially an organic whole. Truth, in fact, is but reality qua thought. It is an intelligent act in which the universe is thought as a whole of infinite parts or differences, all organically inter-related and somehow brought to unity. And because truth is thus organic, each element within it, each partial truth, is so modified by the others through and through that apart from them, and again apart from the whole, it is but a distorted fragment, a mutilated abstraction which in reality is not truth at all. Consequently, since human truth is always partial and fragmentary, there is in strictness no such thing as human truth. For us the truth is ideal, and from it our truths are so far removed that, to convert them into the truth, they would have to undergo a change of which we know neither the measure nor the extent.

The flagrantly sceptical character of this theory is sufficiently obvious, nor is there any attempt on the part of its exponents to deny it. Starting with the assumption that to conceive is "to hold many elements together in a connexion necessitated by their several contents", and that to be conceivable is to be "a significant whole", i.e. a whole, "such that all its constituent elements reciprocally determine one another's being as contributory features in a single concrete meaning", Dr. Joachim boldly identifies the true with the conceivable (Nature of Truth, 66). And since no human intellect can conceive in this full and magnificent sense, he frankly admits that no human truth can be more than approximate, and that to the margin of error which this approximation involves no limits can be assigned. Human truth draws from absolute or ideal truth "whatever being and conservability" it possesses (Green, "Prolegom.", article 77); but it is not, and never can be, identical with absolute truth, nor yet with any part of it, for these parts essentially and intrinsically modify one another. For his definition of human truth, therefore, the Absolutist is forced back upon the Scholastic doctrine of correspondence. Human truth

represents or corresponds with absolute truth in proportion as it presents us with this truth as affected by more or less derangement, or in proportion as it would take more or less to convert the one into the other (Bradley, "Appearance and Reality", 363). While, therefore, both theories assign correspondence as the essential characteristic of human truth, there is this fundamental difference between them: For the Scholastic this correspondence, so far as it goes, must be exact; but for the Absolutist it is necessarily imperfect, so imperfect, indeed, that "the ultimate truth" of any given proposition "may quite transform its original meaning" (Appearance and Reality, 364).

To admit that human truth is essentially representative is really to admit that conception is something more than the mere "holding together of many elements in a connexion necessitated by their several contents". But the fallacy of the "coherence theory" does not lie so much in this, nor yet in the identification of the true and the conceivable, as in its assumption that reality, and therefore truth, is organically one. The universe is undoubtedly one, in that its parts are inter-related and inter-dependent; and from this it follows that we cannot know any part completely unless we know the whole; but it does not follow that we cannot know any part at all unless we know the whole. If each part has some sort of being of its own, then it can be known for what it is, whether we know its relations to other parts or not; and similarly some of its relations to other parts can be known without our knowing them all. Nor is the individuality of the parts of the universe destroyed by their inter-dependence; rather it is thereby sustained.

The sole ground which the Hegelian and the Absolutist have for denying these facts is that they will not square with their theory that the universe is organically one. Since, therefore, it is confessedly impossible to explain the nature of this unity or to show how in it the multitudinous differences of the universe are "reconciled", and since, further, this theory is acknowledged to be hopelessly sceptical, it is surely irrational any longer to maintain it.

The Pragmatic theory

Life for the Pragmatist is essentially practical. All human activity is purposive, and its purpose is the control of human experience with a view to its improvement, both in the individual and in the race. Truth is but a means to this end. Ideas, hypotheses, and theories are but instruments which man has "made" in order to better both himself and his environment; and, though specific in type, like all other forms of human activity they exist solely for this end, and are "true" in so far as they fulfil it. Truth is thus a form of value: it is something that works satisfactorily; something that "ministers to human interests, purposes and objects of desire" (Studies in Humanism, 362). There are no axioms or self-evident truths. Until an idea or a judgment has proved itself of value in the manipulation of concrete experience, it is but a postulate or claim to truth. Nor are there any absolute or irreversible truths. A proposition is true so long as it proves itself useful, and no longer. In regard to the essential features of this theory of truth W. James, John Dewey, and A.W. Moore in America, F.C.S. Schiller in England, G. Simmel in Germany, Papini in Italy, and Henri Bergson, Le Roy, and Abel Rey in France are all substantially in agreement. It is, they say, the only theory which takes account of the psychological

processes by which truth is made, and the only theory which affords a satisfactory answer to the arguments of the sceptic.

In regard to the first of these claims there can be no doubt that Pragmatism is based upon a study of truth "in the making". But the question at issue is not whether interest, purpose, emotion, and volition do as a matter of fact play a part in the process of cognition. That is not disputed. The question is whether, in judging of the validity of a claim to truth, such considerations ought to have weight. If the aim of all cognitive acts is to know reality as it is, then clearly judgments are true only in so far as they satisfy this demand. But this does not help us in deciding what judgments are true and what are not, for the truth of a judgment must already be known before this demand can be satisfied. Similarly with regard to particular interests and purposes; for though such interests and purposes may prompt us to seek for knowledge, they will not be satisfied until we know truly, or at any rate think we know truly. The satisfaction of our needs, in other words, is posterior to, and already supposes, the possession of true knowledge about whatever we wish to use as a means to the satisfaction of those needs. To act efficiently, we must know what it is we are acting upon and what will be the effects of the action contemplated. The truth of our judgments is verified by their consequences only in those cases where we know that such consequences should ensue if our judgment be true, and then act in order to discover whether in reality they will ensue.

Theoretically, and upon Scholastic principles, since whatever is true is also good, true judgments ought to result in good consequences. But, apart from the fact that the truth of our judgment must in many cases be known before we can act upon them with success, the Pragmatic criterion is too vague and too variable to be of any practical use. "Good consequences", "successful operations on reality", "beneficial interaction with sensible particulars" denote experiences which it is not easy to recognize or to distinguish from other experiences less good, less successful, and less beneficial. If we take personal valuations as our test, these are proverbially unstable; while, if social valuations alone are admissible, where are they to be found, and upon what grounds accepted by the individual? Moreover, when a valuation has been made, how are we to know that it is accurate? For this, it would seem, further valuations will be required, and so on ad infinitum. Distinctively pragmatic criteria of truth are both impractical and unreliable, especially the criterion of felt satisfaction, which seems to be the favourite, for in determining this not only the personal factor, but the mood of the moment and even physical conditions play a considerable part. Consequently upon the second head the claim of the Pragmatist can by no means be allowed. The Pragmatist theory is not a whit less sceptical than the theory of the Absolutist, which it seeks to displace. If truth is relative to purposes and interests, and if these purposes and interests are, as they are admitted to be, one and all tinged by personal idiosyncrasy, then what is true for one man will not be true for another, and what is true now will not be true when a change takes place either in the interest that has engendered it or in the circumstances by which it has been verified.

All this the Pragmatist grants, but replies that such truth is all that man needs and all that

he can get. True judgments do not correspond with reality, nor in true judgments do we know reality as it is. The function of cognition, in short, is not to know reality, but to control it. For this reason truth is identified with its consequences — theoretical, if the truth be merely virtual, but in the end practical, particular, concrete. "Truth means successful operations on reality" (*Studies in Hum.*, 118). The truth-relation "consists of intervening parts of the universe which can in every particular case be assigned and catalogued" (*Meaning of Truth*, 234). "The chain of workings which an opinion sets up is the opinion's truth" (*Ibid.*, 235). Thus, in order to refute the Sceptic, the Pragmatist changes the nature of truth, redefining it as the definitely experienceable success which attends the working of certain ideas and judgments; and in so doing he grants precisely what the Sceptic seeks to prove, namely, that our cognitive faculties are incapable of knowing reality as it is. (See PRAGMATISM.)

The "New" Realist's theory

As it is a first principle with both Absolutist and Pragmatist that reality is changed by the very act in which we know it, so the negation of this thesis is the root principle of "New" Realism. In this the "New" Realist is at one with the Scholastic. Reality does not depend upon experience, nor is it modified by experience as such. The "New" Realist, however, has not as yet adopted the correspondence theory of truth. He regards both knowledge and truth as unique relations which hold immediately between knower and known, and which are as to their nature indefinable. "The difference between subject and object of consciousness is not a difference of quality or substance, but a difference of office or place in a configuration" (*Journal of Phil. Psychol. and Scientific Meth.*, VII, 396). Reality is made up of terms and their relations, and truth is just one of these relations, *sui generis*, and therefore recognizable only by intuition. This account of truth is undoubtedly simple, but there is at any rate one point which it seems altogether to ignore, viz., the existence of judgments and ideas of which, and not of the mind as such, the truth-relation is predicable. We have not on the one hand objects and on the other bare mind; but on the one hand objects and on the other a mind that by means of the judgment refers its own ideas to objects — ideas which as such, both in regard to their existence and their content, belong to the mind which judges. What then is the relation that holds between these ideas and their objects when our judgments are true, and again when they are false? Surely both logic and criteriology imply that we know something more about such judgments than merely that they are different.

Bertrand Russell, who has given in his adhesion to "The Program and First Platform of Six Realists", drawn up and signed by six American professors in July, 1910, modifies somewhat the naïveté of their theory of truth. "Every judgment", he says (*Philos. Essays*, 181), "is a relation of a mind to several objects, one of which is a relation. Thus, the judgment, 'Charles I died on the scaffold', denotes several objects or 'objectives' which are related in a certain definite way, and the relation is as real in this case as are the other objectives. The judgment 'Charles I died in his bed', on the other hand, denotes the objects, Charles I, death, and bed, and a certain relation between them, which in this case does not relate the objects as it is supposed to relate them. A judgment therefore, is true, when the relation which is one of the objects relates the other objects,

otherwise it is false" (loc. cit.). In this statement of the nature of truth: correspondence between the mind judging and the objects about which we judge is distinctly implied, and it is precisely this correspondence which is set down as the distinguishing mark of true judgments. Russell however, unfortunately seems to be at variance with other members of the New Realist school on this point. G.E. Moore expressly rejects the correspondence theory of truth ("Mind", N. S., VIII, 179 sq.), and Prichard, another English Realist, explicitly states that in knowledge there is nothing between the object and ourselves (Kant's Theory of Knowledge, 21). Nevertheless, it is matter for rejoicing that in regard to the main points at issue — the non-alteration of reality by acts of cognition, the possibility of knowing it in some respects without its being known in all, the growth of knowledge by "accretion", the non-spiritual character of some of the objects of experience, and the necessity of ascertaining empirically and not by a priori methods, the degree of unity which obtains between the various parts of the universe—the "New" Realist and the Scholastic Realist are substantially in agreement.

Moral truth, or veracity

Veracity is the correspondence of the outward expression given to thought with the thought itself. It must not be confused with verbal truth (*veritas locutionis*), which is the correspondence of the outward or verbal expression with the thing that it is intended to express. The latter supposes on the part of the speaker not only the intention of speaking truly, but also the power so to do, i.e. it supposes (1) true knowledge and (2) a right use of words. Moral truth, on the other hand, exists whenever the speaker expresses what is in his mind even if *de facto* he be mistaken, provided only that he says what he thinks to be true. This latter condition however, is necessary. Hence a better definition of moral truth would be "the correspondence of the outward expression of thought with the thing as conceived by the speaker". Moral truth, therefore, does not imply true knowledge. But, though a deviation from moral truth would be only materially a lie, and hence not blameworthy, unless the use of words or signs were intentionally incorrect, moral truth does imply a correct use of words or other signs. A lie therefore, is an intentional deviation from moral truth, and is defined as a *locutio contra mentem*; i.e. it is the outward expression of a thought which is intentionally diverse from the thing as conceived by the speaker. It is important to observe, however, that the expression of the thought, whether by word or by sign, must in all cases be taken in its context; for both in regard to words and to signs, custom and circumstances make a considerable difference with respect to their interpretation. Veracity, or the habit of speaking the truth, is a virtue; and the obligation of practising it arises from a twofold source. First, "since man is a social animal, naturally one man owes to another that without which human society could not go on. But men could not live together if they did not believe one another to be speaking the truth. Hence the virtue of veracity comes to some extent under the head of justice [*rationem debiti*]" (St. Thomas, *Summa Theologiæ* II-II.109.3). The second source of the obligation to veracity arises from the fact that speech is clearly of its very nature intended for the communication of knowledge by one to another. It should be used, therefore, for the purpose for which it is naturally intended, and lies should be avoided. For lies are not merely a misuse, but an abuse, of the gift of speech, since, by destroying man's instinctive belief in the veracity of his neighbour, they tend to

destroy the efficacy of that gift.

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Truth (Anglo-Saxon *tréow*, *tryw*, truth, preservation of a compact, from a Teutonic base *Trau*, to believe) is a relation which holds (1) between the knower and the known — Logical Truth; (2) between the knower and the outward expression which he gives to his knowledge — Moral Truth; and (3) between the thing itself, as it exists, and the idea of it, as conceived by God — Ontological Truth. In each case this relation is, according to the Scholastic theory, one of correspondence, conformity, or agreement (*adœquatio*) (St. Thomas, *Summa* I:21:2).

Ontological truth

Every existing thing is true, in that it is the expression of an idea which exists in the mind of God, and is, as it were, the exemplar according to which the thing has been created or fashioned. Just as human creations — a cathedral, a painting, or an epic — conform to and embody the ideas of architect, artist, or poet, so, only in a more perfect way, God's creatures conform to and embody the ideas of Him who gives them being. (Q. D., *De verit.*, a. 4; *Summa* 1:16:1.) Things that exist, moreover, are active as well as passive. They tend not only to develop, and so to realize more and more perfectly the idea which they are created to express, but they tend also to reproduce themselves. Reproduction obtains wherever there is interaction between different things, for an effect, in so far as it proceeds from a given cause, must resemble that cause. Now the cause of knowledge in man is — ultimately, at any rate — the thing that is known. By its activities it causes in man an idea that is like to the idea embodied in the thing itself.

Hence, things may also be said to be ontologically true in that they are at once the object and the cause of human knowledge. (Cf. IDEALISM; and Summa, I:16:7 and I:16:8; m 1. periherm., 1. III; Q.D., I, De veritate, a. 4.)

Logical truth

The Scholastic theory

To judge that things are what they are is to judge truly. Every judgment comprises certain ideas which are referred to, or denied of, reality. But it is not these ideas that are the objects of our judgment. They are merely the instruments by means of which we judge. The object about which we judge is reality itself — either concrete existing things, their attributes, and their relations, or else entities the existence of which is merely conceptual or imaginary, as in drama, poetry, or fiction, but in any case entities which are real in the sense that their being is other than our present thought about them. Reality, therefore, is one thing, and the ideas and judgments by means of which we think about reality, another; the one objective, and the other subjective. Yet, diverse as they are, reality is somehow present to, if not present in consciousness when we think, and somehow by means of thought the nature of reality is revealed. This being the case, the only term adequate to describe the relation that exists between thought and reality, when our judgments about the latter are true judgments, would seem to be conformity or correspondence. "*Veritas logica est adaequatio intellectus et rei*" (Summa, I:21:2). Whenever truth is predicable of a judgment, that judgment corresponds to, or resembles, the reality, the nature or attributes of which it reveals. Every judgment is, however, as we have said, made up of ideas, and may be logically analyzed into a subject and a predicate, which are either united by the copula *is*, or disjoined by the expression *is not*. If the judgment be true, therefore, these ideas must also be true, i.e. must correspond with the realities which they signify. As, however, this objective reference or significance of ideas is not recognized or asserted except in the judgment, ideas as such are said to be only "materially" true. It is the judgment alone that is formally true, since in the judgment alone is a reference to reality formally made, and truth as such recognized or claimed.

The negative judgment seems at first sight to form an exception to the general law that truth is correspondence; but this is not really the case. In the affirmative judgment both subject and predicate and the union between them, of whatever kind it may be, are referred to reality; but in the negative judgment subject and predicate are disjoined, not conjoined. In other words, in the negative judgment we deny that the predicate has reality in the particular case to which the subject refers. On the other hand, all such predicates presumably have reality somewhere, otherwise we should not talk about them. Either they are real qualities or real things, or at any rate somebody has conceived them as real. Consequently the negative judgment, if true, may also be said to correspond with reality, since both subject and predicate will be real somewhere, either as existents or as conceptions. What we deny, in fact, in the negative judgment is not the reality of the predicate, but the reality of the conjunction by which subject and predicate are united in the assertion which we implicitly challenge and negate. Subject and predicate may both be real, but if our judgment be true, they will be disjoined, not

united in reality.

But what precisely is this reality with which true judgments and true ideas are said to correspond? It is easy enough to understand how ideas can correspond with realities that are themselves conceptual or ideal, but most of the realities that we know are not of this kind. How, then, can ideas and their conjunctions or disjunctions, which are psychical in character, correspond with realities which for the most part are not psychical but material? To solve this problem we must go back to ontological truth which, as we saw, implies the creation of the universe by One Who, in creating it, has expressed therein His own ideas very much as an architect or an author expresses his ideas in the things that he creates except that creation in the latter case supposes already existent material. Our theory of truth supposes that the universe is built according to definite and rational plan, and that everything within the universe expresses or embodies an essential and integral part of that plan. Whence it follows that just as in a building or in a piece of sculpture we see the plan or design that is realized therein, so, in our experience of concrete things, by means of the same intellectual power, we apprehend the ideas which they embody or express. The correspondence therefore, in which truth consists is not a correspondence between ideas and anything material as such, but between ideas as they exist in our mind and function in our acts of cognition, and the idea that reality expresses and embodies — ideas which have their origin and prototype in the mind of God.

With regard to judgments of a more abstract or general type, the working of this view is quite simple. The realities to which abstract concepts refer have no material existence as such. There is no such thing, for instance, as action or reaction in general; nor are there any twos or fours. What we mean when we say that "action and reaction are equal and opposite", or that "two and two make four", is that these laws which in their own proper nature are ideal, are realized or actualized in the material universe in which we live; or, in other words, that the material things we see about us behave in accordance with these laws and through their activities manifest them to our minds.

Perceptual judgments, i.e. the judgments which usually accompany and give expression to acts of perception, differ from the above in that they refer to objects which are immediately present to our senses. The realities in this case, therefore, are concrete existing things. It is, however, rather with the appearance of such things that our judgment is now concerned than with their essential nature or inner constitution. Thus, when we predicate colours, sounds, odours, flavours, hardness or softness, heat or cold of this or that object, we make no statement about the nature of such qualities, still less about the nature of the thing that possesses them. What we assert is

that such and such a thing exists, and
that it has a certain objective quality, which we call green, or loud, or sweet, or hard, or hot, to distinguish it from other qualities — red, or soft, or bitter, or cold — with which it is not identical; while
our statement further implies that the same quality will similarly appear to any normally

constituted man, i.e. will affect his senses in the same way that it affects our own. Accordingly, if in the real world such a condition of things obtains — if, that is to say, the thing in question does exist and has in fact some peculiar and distinctive property whereby it affects my senses in a certain peculiar and distinctive way — my judgment is true.

The truth of perceptual judgments by no means implies an exact correspondence between what is perceived and the images, or sensation — complexes, whereby we perceive; nor does the Scholastic theory necessitate any such view. It is not the image, or sensation-complex, but the idea, that in judgment is referred to reality, and that gives us knowledge of reality. Colour and other qualities of objective things are doubtless perceived by means of sensation of peculiar and distinctive quality or tone, but no one imagines that this presupposes similar sensation in the object perceived. It is by means of the idea of colour and its specific differences that colours are predicated of objects, not by means of sensations. Such an idea could not arise, indeed, were it not for the sensations which in perception accompany and condition it; but the idea itself is not a sensation, nor is it of a sensation. Ideas have their origin in sensible experience and are indefinable, so far as immediate experience goes, except by reference to such experience and by differentiation from experiences in which other and different properties of objects are presented. Granted, therefore, that differences in what is technically known as the "quality" of sensation correspond to differences in the objective properties of things, the truth of perceptual judgments is assured. No further correspondence is required; for the correspondence which truth postulates is between idea and thing, not between sensation and thing. Sensation conditions knowledge, but as such it is not knowledge. It is, as it were, a connecting link between the idea and the thing. Differences of sensation are determined by the causal activity of things; and from the sensation-complex, or image the idea is derived by an instinctive and quasi-intuitive act of the mind which we call abstraction. Thus the idea which the thing unconsciously expresses finds conscious expression in the act of the knower, and the vast scheme of relations and laws which are de facto embodied in the material universe reproduce themselves in the consciousness of man.

Correspondence between thought and reality, idea and thing, or knower and known, therefore, turns out in all cases to be of the very essence of the truth relation. Whence, say the opponents of our theory, in order to know whether our judgments are true or not, we must compare them with the realities that are known — a comparison that is obviously impossible, since reality can only be known through the instrumentality of the judgment. This objection, which is to be found in almost every non-Scholastic book dealing with the subject, rests upon a grave misapprehension of the real meaning of the Scholastic doctrine. Neither St. Thomas nor any other of the great Scholastics ever asserted that correspondence is the scholastic criterion of truth. To inquire what truth is, is one question; to ask how we know that we have judged truly, quite another. Indeed, the possibility of answering the second is supposed by the mere fact that the first is put. To be able to define truth, we must first possess it and know that we possess it, i.e. must be able to distinguish it from error. We cannot define that which we cannot distinguish and to some extent isolate. The Scholastic theory supposes, therefore, that truth has

already been distinguished from error, and proceeds to examine truth with a view to discovering in what precisely it consists. This standpoint is epistemological, not criteriological. When he says that truth is correspondence, he is stating what truth is, not by what sign or mark it can be distinguished from error. By the old Scholastics the question of the criteria of truth was scarcely touched. They discussed the criteria of valid reasoning in their treatises on logic, but for the rest they left the discussion of particular criteria to the methodology of particular sciences. And rightly so, for there is really no criterion of universal application. The distinction of truth and error is at bottom intuitional. We cannot go on making criteria ad infinitum. Somewhere we must come to what is ultimate, either first principles or facts.

This is precisely what the Scholastic theory of truth affirms. In deference to the modern demand for an infallible and universal criterion of truth, not a few Scholastic writers of late have suggested objective evidence. Objective evidence, however, is nothing more than the manifestation of the object itself, directly or indirectly, to the mind, and hence is not strictly a criterion of truth, but its foundation. As Père Geny puts it in his pamphlet discussing "Une nouvelle théorie de la connaissance", to state that evidence is the ultimate criterion of truth is equivalent to stating that knowledge properly so called has no need of a criterion, since it is absurd to suppose a knowledge which does not know what it knows. Once grant, as all must grant who wish to avoid absolute scepticism, that knowledge is possible, and it follows that, properly used, our faculties must be capable of giving us truth. Doubtless, coherence and harmony with facts are pro tanto signs of truth's presence in our minds; but what we need for the most part are not signs of truth, but signs or criteria of error — not tests whereby to discover when our faculties have gone right, but tests whereby to discover when they have gone wrong. Our judgments will be true, i.e. thought will correspond with its object, provided that object itself, and not any other cause, subjective or objective, determines the content of our thought. What we have to do, therefore, is to take care that our assent is determined by the evidence with which we are confronted, and by this alone. With regard to the senses this means that we must look to it that they are in good condition and that the circumstances under which we are exercising them are normal; with regard to the intellect that we must not allow irrelevant considerations to weigh with us, that we must avoid haste, and, as far as possible, get rid of bias, prejudice, and an over-anxious will to believe. If this be done, granted there is sufficient evidence, true judgments will naturally and necessarily result. The purpose of argument and discussion, as of all other processes that lead to knowledge, is precisely that the object under discussion may manifest itself in its various relations, either directly or indirectly, to the mind. And the object as thus manifesting itself is what the Scholastic calls evidence. It is the object, therefore, which in his view is the determining cause of truth. All kinds of processes, both mental and physical, may be necessary to prepare the way for an act of cognition, but in the last resort such an act must be determined as to its content by the causal activity of the object, which makes itself evident by producing in the mind an idea that is like to the idea of which its own existence is the realization.

The Hegelian theory

In the Idealism of Hegel and the Absolutism of the Oxford School (of which Mr. Bradley and Mr. Joachim are the leading representatives) both reality and truth are essentially one, essentially an organic whole. Truth, in fact, is but reality qua thought. It is an intelligent act in which the universe is thought as a whole of infinite parts or differences, all organically inter-related and somehow brought to unity. And because truth is thus organic, each element within it, each partial truth, is so modified by the others through and through that apart from them, and again apart from the whole, it is but a distorted fragment, a mutilated abstraction which in reality is not truth at all. Consequently, since human truth is always partial and fragmentary, there is in strictness no such thing as human truth. For us the truth is ideal, and from it our truths are so far removed that, to convert them into the truth, they would have to undergo a change of which we know neither the measure nor the extent.

The flagrantly sceptical character of this theory is sufficiently obvious, nor is there any attempt on the part of its exponents to deny it. Starting with the assumption that to conceive is "to hold many elements together in a connexion necessitated by their several contents", and that to be conceivable is to be "a significant whole", i.e. a whole, "such that all its constituent elements reciprocally determine one another's being as contributory features in a single concrete meaning", Dr. Joachim boldly identifies the true with the conceivable (*Nature of Truth*, 66). And since no human intellect can conceive in this full and magnificent sense, he frankly admits that no human truth can be more than approximate, and that to the margin of error which this approximation involves no limits can be assigned. Human truth draws from absolute or ideal truth "whatever being and conservability" it possesses (*Green, "Prolegom."*, article 77); but it is not, and never can be, identical with absolute truth, nor yet with any part of it, for these parts essentially and intrinsically modify one another. For his definition of human truth, therefore, the Absolutist is forced back upon the Scholastic doctrine of correspondence. Human truth represents or corresponds with absolute truth in proportion as it presents us with this truth as affected by more or less derangement, or in proportion as it would take more or less to convert the one into the other (Bradley, *"Appearance and Reality"*, 363). While, therefore, both theories assign correspondence as the essential characteristic of human truth, there is this fundamental difference between them: For the Scholastic this correspondence, so far as it goes, must be exact; but for the Absolutist it is necessarily imperfect, so imperfect, indeed, that "the ultimate truth" of any given proposition "may quite transform its original meaning" (*Appearance and Reality*, 364).

To admit that human truth is essentially representative is really to admit that conception is something more than the mere "holding together of many elements in a connexion necessitated by their several contents". But the fallacy of the "coherence theory" does not lie so much in this, nor yet in the identification of the true and the conceivable, as in its assumption that reality, and therefore truth, is organically one. The universe is undoubtedly one, in that its parts are inter-related and inter-dependent; and from this it follows that we cannot know any part completely unless we know the whole; but it does not follow that we cannot know any part at all unless we know the whole. If each part has some sort of being of its own, then it can be known for what it is, whether we know

its relations to other parts or not; and similarly some of its relations to other parts can be known without our knowing them all. Nor is the individuality of the parts of the universe destroyed by their inter-dependence; rather it is thereby sustained.

The sole ground which the Hegelian and the Absolutist have for denying these facts is that they will not square with their theory that the universe is organically one. Since, therefore, it is confessedly impossible to explain the nature of this unity or to show how in it the multitudinous differences of the universe are "reconciled", and since, further, this theory is acknowledged to be hopelessly sceptical, it is surely irrational any longer to maintain it.

The Pragmatic theory

Life for the Pragmatist is essentially practical. All human activity is purposive, and its purpose is the control of human experience with a view to its improvement, both in the individual and in the race. Truth is but a means to this end. Ideas, hypotheses, and theories are but instruments which man has "made" in order to better both himself and his environment; and, though specific in type, like all other forms of human activity they exist solely for this end, and are "true" in so far as they fulfil it. Truth is thus a form of value: it is something that works satisfactorily; something that "ministers to human interests, purposes and objects of desire" (Studies in Humanism, 362). There are no axioms or self-evident truths. Until an idea or a judgment has proved itself of value in the manipulation of concrete experience, it is but a postulate or claim to truth. Nor are there any absolute or irreversible truths. A proposition is true so long as it proves itself useful, and no longer. In regard to the essential features of this theory of truth W. James, John Dewey, and A.W. Moore in America, F.C.S. Schiller in England, G. Simmel in Germany, Papini in Italy, and Henri Bergson, Le Roy, and Abel Rey in France are all substantially in agreement. It is, they say, the only theory which takes account of the psychological processes by which truth is made, and the only theory which affords a satisfactory answer to the arguments of the sceptic.

In regard to the first of these claims there can be no doubt that Pragmatism is based upon a study of truth "in the making". But the question at issue is not whether interest, purpose, emotion, and volition do as a matter of fact play a part in the process of cognition. That is not disputed. The question is whether, in judging of the validity of a claim to truth, such considerations ought to have weight. If the aim of all cognitive acts is to know reality as it is, then clearly judgments are true only in so far as they satisfy this demand. But this does not help us in deciding what judgments are true and what are not, for the truth of a judgment must already be known before this demand can be satisfied. Similarly with regard to particular interests and purposes; for though such interests and purposes may prompt us to seek for knowledge, they will not be satisfied until we know truly, or at any rate think we know truly. The satisfaction of our needs, in other words, is posterior to, and already supposes, the possession of true knowledge about whatever we wish to use as a means to the satisfaction of those needs. To act efficiently, we must know what it is we are acting upon and what will be the effects of the action contemplated. The truth of our judgments is verified by their consequences only

in those cases where we know that such consequences should ensue if our judgment be true, and then act in order to discover whether in reality they will ensue.

Theoretically, and upon Scholastic principles, since whatever is true is also good, true judgments ought to result in good consequences. But, apart from the fact that the truth of our judgment must in many cases be known before we can act upon them with success, the Pragmatic criterion is too vague and too variable to be of any practical use. "Good consequences", "successful operations on reality", "beneficial interaction with sensible particulars" denote experiences which it is not easy to recognize or to distinguish from other experiences less good, less successful, and less beneficial. If we take personal valuations as our test, these are proverbially unstable; while, if social valuations alone are admissible, where are they to be found, and upon what grounds accepted by the individual? Moreover, when a valuation has been made, how are we to know that it is accurate? For this, it would seem, further valuations will be required, and so on ad infinitum. Distinctively pragmatic criteria of truth are both impractical and unreliable, especially the criterion of felt satisfaction, which seems to be the favourite, for in determining this not only the personal factor, but the mood of the moment and even physical conditions play a considerable part. Consequently upon the second head the claim of the Pragmatist can by no means be allowed. The Pragmatist theory is not a whit less sceptical than the theory of the Absolutist, which it seeks to displace. If truth is relative to purposes and interests, and if these purposes and interests are, as they are admitted to be, one and all tinged by personal idiosyncrasy, then what is true for one man will not be true for another, and what is true now will not be true when a change takes place either in the interest that has engendered it or in the circumstances by which it has been verified.

All this the Pragmatist grants, but replies that such truth is all that man needs and all that he can get. True judgments do not correspond with reality, nor in true judgments do we know reality as it is. The function of cognition, in short, is not to know reality, but to control it. For this reason truth is identified with its consequences — theoretical, if the truth be merely virtual, but in the end practical, particular, concrete. "Truth means successful operations on reality" (*Studies in Hum.*, 118). The truth-relation "consists of intervening parts of the universe which can in every particular case be assigned and catalogued" (*Meaning of Truth*, 234). "The chain of workings which an opinion sets up is the opinion's truth" (*Ibid.*, 235). Thus, in order to refute the Sceptic, the Pragmatist changes the nature of truth, redefining it as the definitely experienceable success which attends the working of certain ideas and judgments; and in so doing he grants precisely what the Sceptic seeks to prove, namely, that our cognitive faculties are incapable of knowing reality as it is. (See PRAGMATISM.)

The "New" Realist's theory

As it is a first principle with both Absolutist and Pragmatist that reality is changed by the very act in which we know it, so the negation of this thesis is the root principle of "New" Realism. In this the "New" Realist is at one with the Scholastic. Reality does not depend upon experience, nor is it modified by experience as such. The "New" Realist, however,

has not as yet adopted the correspondence theory of truth. He regards both knowledge and truth as unique relations which hold immediately between knower and known, and which are as to their nature indefinable. "The difference between subject and object of consciousness is not a difference of quality or substance, but a difference of office or place in a configuration" (*Journal of Phil. Psychol. and Scientific Meth.*, VII, 396). Reality is made up of terms and their relations, and truth is just one of these relations, *sui generis*, and therefore recognizable only by intuition. This account of truth is undoubtedly simple, but there is at any rate one point which it seems altogether to ignore, viz., the existence of judgments and ideas of which, and not of the mind as such, the truth-relation is predicable. We have not on the one hand objects and on the other bare mind; but on the one hand objects and on the other a mind that by means of the judgment refers its own ideas to objects — ideas which as such, both in regard to their existence and their content, belong to the mind which judges. What then is the relation that holds between these ideas and their objects when our judgments are true, and again when they are false? Surely both logic and criteriology imply that we know something more about such judgments than merely that they are different.

Bertrand Russell, who has given in his adhesion to "The Program and First Platform of Six Realists", drawn up and signed by six American professors in July, 1910, modifies somewhat the naïveté of their theory of truth. "Every judgment", he says (*Philos. Essays*, 181), "is a relation of a mind to several objects, one of which is a relation. Thus, the judgment, 'Charles I died on the scaffold', denotes several objects or 'objectives' which are related in a certain definite way, and the relation is as real in this case as are the other objectives. The judgment 'Charles I died in his bed', on the other hand, denotes the objects, Charles I, death, and bed, and a certain relation between them, which in this case does not relate the objects as it is supposed to relate them. A judgment therefore, is true, when the relation which is one of the objects relates the other objects, otherwise it is false" (*loc. cit.*). In this statement of the nature of truth: correspondence between the mind judging and the objects about which we judge is distinctly implied, and it is precisely this correspondence which is set down as the distinguishing mark of true judgments. Russell however, unfortunately seems to be at variance with other members of the New Realist school on this point. G.E. Moore expressly rejects the correspondence theory of truth (*"Mind"*, N. S., VIII, 179 sq.), and Prichard, another English Realist, explicitly states that in knowledge there is nothing between the object and ourselves (*Kant's Theory of Knowledge*, 21). Nevertheless, it is matter for rejoicing that in regard to the main points at issue — the non-alteration of reality by acts of cognition, the possibility of knowing it in some respects without its being known in all, the growth of knowledge by "accretion", the non-spiritual character of some of the objects of experience, and the necessity of ascertaining empirically and not by a priori methods, the degree of unity which obtains between the various parts of the universe—the "New" Realist and the Scholastic Realist are substantially in agreement.

Moral truth, or veracity

Veracity is the correspondence of the outward expression given to thought with the thought itself. It must not be confused with verbal truth (*veritas locutionis*), which is the

correspondence of the outward or verbal expression with the thing that it is intended to express. The latter supposes on the part of the speaker not only the intention of speaking truly, but also the power so to do, i.e. it supposes (1) true knowledge and (2) a right use of words. Moral truth, on the other hand, exists whenever the speaker expresses what is in his mind even if de facto he be mistaken, provided only that he says what he thinks to be true. This latter condition however, is necessary. Hence a better definition of moral truth would be "the correspondence of the outward expression of thought with the thing as conceived by the speaker". Moral truth, therefore, does not imply true knowledge. But, though a deviation from moral truth would be only materially a lie, and hence not blameworthy, unless the use of words or signs were intentionally incorrect, moral truth does imply a correct use of words or other signs. A lie therefore, is an intentional deviation from moral truth, and is defined as a *locutio contra mentem*; i.e. it is the outward expression of a thought which is intentionally diverse from the thing as conceived by the speaker. It is important to observe, however, that the expression of the thought, whether by word or by sign, must in all cases be taken in its context; for both in regard to words and to signs, custom and circumstances make a considerable difference with respect to their interpretation. Veracity, or the habit of speaking the truth, is a virtue; and the obligation of practising it arises from a twofold source. First, "since man is a social animal, naturally one man owes to another that without which human society could not go on. But men could not live together if they did not believe one another to be speaking the truth. Hence the virtue of veracity comes to some extent under the head of justice [*rationem debiti*]" (St. Thomas, *Summa Theologiæ* II-II.109.3). The second source of the obligation to veracity arises from the fact that speech is clearly of its very nature intended for the communication of knowledge by one to another. It should be used, therefore, for the purpose for which it is naturally intended, and lies should be avoided. For lies are not merely a misuse, but an abuse, of the gift of speech, since, by destroying man's instinctive belief in the veracity of his neighbour, they tend to destroy the efficacy of that gift.

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(Anglo-Saxon man=a person, human being; supposed root man=to think; German, Mann, Mensch).

The nature of man

According to the common definition of the School, Man is a rational animal. This signifies no more than that, in the system of classification and definition shown in the *Arbor Porphyriana*, man is a substance, corporeal, living, sentient, and rational. It is a logical definition, having reference to a metaphysical entity. It has been said that man's animality is distinct in nature from his rationality, though they are inseparably joined, during life, in one common personality. "Animality" is an abstraction as is "rationality". As such, neither has any substantial existence of its own. To be exact we should have to write: "Man's animality is rational"; for his "rationality" is certainly not something superadded to his "animality". Man is one in essence. In the Scholastic synthesis, it is a manifest illogism to hypostasize the abstract conceptions that are necessary for the intelligent apprehension of complete phenomena. A similar confusion of expression may be noticed in the statement that man is a "compound of body and soul". This is misleading. Man is not a body plus a soul — which would make of him two individuals; but a body that is what it is (namely, a human body) by reason of its union with the soul. As a special application of the general doctrine of matter and form which is as well a theory of science as of intrinsic causality, the "soul" is envisaged as the substantial form of the matter which, so informed, is a human "body". The union between the two is a "substantial" one. It cannot be maintained, in the Thomistic system, that the "substantial union is a relation by which two substances are so disposed that they form one". In the general theory, neither "matter" nor "form", but only the composite, is a substance. In the case of man, though the "soul" be proved a reality capable of separate existence, the "body" can in no sense be called a substance in its own right. It exists only as determined by a form; and if that form is not a human soul, then the "body" is not a human body. It is in this sense that the Scholastic phrase "incomplete substance", applied to body and soul alike, is to be understood. Though strictly speaking self-contradictory, the phrase expresses in a convenient form the abiding reciprocity of relation between these two "principles of substantial being".

Man is an individual, a single substance resultant from the determination of matter by a human form. Being capable of reasoning, he verifies the philosophical definition of a person: "the individual substance of a rational nature". This doctrine of St. Thomas Aquinas (cf. I.75.4) and of Aristotle is not the only one that has been advanced. In Greek and in modern philosophy, as well as during the Patristic and Scholastic periods, another celebrated theory laid claim to pre-eminence. For Plato the soul is a spirit that uses the body. It is in a non-natural state of union, and longs to be freed from its bodily

prison (cf. Republic, X, 611). Plato has recourse to a theory of a triple soul to explain the union—a theory that would seem to make personality altogether impossible (see MATTER). St. Augustine, following him (except as to the triple-soul theory) makes the "body" and "soul" two substances; and man "a rational soul using a mortal and earthly body" (De Moribus, I, xxvii). But he is careful to note that by union with the body it constitutes the human being. St. Augustine's psychological doctrine was current in the Middle Ages up to the time and during the perfecting of the Thomistic synthesis. It is expressed in the "Liber de Spiritu et Anima" of Alcher of Clairvaux (?) (twelfth century). In this work "the soul rules the body; its union with the body is a friendly union, though the latter impedes the full and free exercise of its activity; it is devoted to its prison" (cf. de Wulf, "History of Philosophy", tr. Coffey). As further instances of Augustinian influence may be cited Alanus ab Insulis (but the soul is united by a spiritus physicus to the body); Alexander of Hales (union ad modum formæ cum materia); St. Bonaventure (the body united to a soul consisting of "form" and "spiritual matter"—forma completiva). Many of the Franciscan doctors seem, by inference if not explicitly, to lean to the Platonic Augustinian view; Scotus, who, however, by the subtlety of his "formal distinction a parte rei", saves the unity of the individual while admitting the forma corporeitatis; his opponent John Peter Olivi's "mode of union" of soul and body was condemned at the Council of Vienne (1311-12).

The theories of the nature of man so far noticed are purely philosophical. No one of them has been explicitly condemned by the Church. The ecclesiastical definitions have reference merely to the "union" of "body" and "soul". With the exception of the words of the Council of Toledo, 688 (Ex libro responionis Juliani Archiep. Tolet.), in which "soul" and "body" are referred to as two "substances" (explicable in the light of subsequent definitions only in the hypothesis of abstraction, and as "incomplete" substances), other pronouncements of the Church merely reiterate the doctrine maintained in the School. Thus Lateran in 649 (against the Monothelites), canon ii, "the Word of God with the flesh assumed by Him and animated with an intellectual principle shall come . . ."; Vienne, 1311-12, "whoever shall hereafter dare to assert, maintain, or pertinaciously hold that the rational or intellectual soul is not per se and essentially the form of the human body, is to be regarded as a heretic"; Decree of Leo X, in V Lateran, Bull "Apostolici Regiminis", 1513, ". . . with the approval of this sacred council we condemn all who assert that the intellectual soul is mortal or is the same in all men . . . for the soul is not only really and essentially the form of the human body, but is also immortal; and the number of souls has been and is to be multiplied according as the number of bodies is multiplied"; Brief "Eximiam tuam" of Pius IX to Cardinal de Geissel, 15 June, 1857, condemning the error of Günther, says: "the rational soul is per se the true and immediate form of the body".

In the sixteenth century Descartes advanced a doctrine that again separated soul and body, and compromised the unity of consciousness and personality. To account for the interaction of the two substances—the one "thought", the other "extension"—"Occasionalism" (Malebranche, Geulincx), "Pre-established Harmony" (Leibniz), and "Reciprocal Influx" (Locke) were imagined. The inevitable reaction from the Cartesian

division is to be found in the Monism of Spinoza. Aquinas avoids the difficulties and contradictions of the "two substance" theory and, saving the personality, accounts for the observed facts of the unity of consciousness. His doctrine:

disproves the possibility of metempsychosis;
establishes an inferential, though not an apodictic argument, for the resurrection of the body;
avoids all difficulties as to the "seat of the soul", by asserting formal actuation;
proves the immortality of the soul from the spiritual and incomplex activity observed in the individual man; it is not my soul that thinks, or my body that eats, but "I" that do both. The particular creation of the soul is a corollary of the foregoing. This doctrine — the contradiction of Traducianism and Transmigration—follows from the consideration that the formal principle cannot be produced by way of generation, either directly (since it is proved to be simple in substance), or accidentally (since it is a subsistent form). Hence there remains only creation as the mode of its production. The complete argument may be found in the "Contra Gentiles" of St. Thomas, II, lxxxvii. See also Summa Theologica, I, Q. cxviii, aa. 1 and 2 (against Traducianism) and a. 3 (in refutation of the opinion of Pythagoras, Plato and Origen — with whom Leibniz might be grouped as professing a modified form of the same opinion—the creation of souls at the beginning of time).

The origin of man

This problem may be treated from the standpoints of Holy Scripture, theology, or philosophy.

A

The Sacred Writings are entirely concerned with the relations of man to God, and of God's dealings with man, before and after the Fall. Two accounts of his origin are given in the Old Testament. On the sixth and last day of the creation "God created man to his own image: to the image of God he created him" (Genesis 1:27); and "the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul" (Genesis 2:7; so Sirach 17:1: "God created man of the earth, and made him after his own image"). By these texts the special creation of man is established, his high dignity and his spiritual nature. As to his material part, the Scripture declares that it is formed by God from the "slime of the earth". This becomes a "living soul" and fashioned to the "image of God" by the inspiration of the "breath of life", which makes man man and differentiates him from the brute.

B

This doctrine is obviously to be looked for in all Catholic theology. The origin of man by creation (as opposed to emanative and evolutionistic Pantheism) is asserted in the Church's dogmas and definitions. In the earliest symbols (see the Alexandrian: *di ou ta panta egeneto, ta en ouranois kai epi ges, horata te kai aorata*, and the Nicene), in the councils (see especially IV Lateran, 1215; "Creator of all things visible and invisible, spiritual and corporeal, who by this omnipotent power . . . brought forth out of nothing the spiritual and corporeal creation, that, is the angelic world and the universe, and

afterwards man, forming as it were one composite out of spirit and body"), in the writings of the Fathers and theologians the same account is given. The early controversies and apologetics of St. Clement of Alexandria and Origen defend the theory of creation against Stoics and neo-Platonists. St. Augustine strenuously combats the pagan schools on this point as on that of the nature and immortality of man's soul. A masterly synthetic exposition of the theological and philosophical doctrine as to man is given in the "Summa Theologica" of St. Thomas Aquinas (I.75-I.111). So again the "Contra Gentiles", II (on creatures), especially from xlv onwards, deals with the subject from a philosophical standpoint — the distinction between the theological and the philosophical treatment having been carefully drawn in chap. iv. Note especially chap. lxxxvii, which establishes Creationism.

C

Scholastic philosophy reaches a conclusion as to the origin of man similar to the teaching of revelation and theology. Man is a creature of God in a created universe. All things that are, except Himself, exist in virtue of a unique creative act. As to the mode of creation, there would seem to be two possible alternatives. Either the individual composite was created ex nihilo, or a created soul became the informing principle of matter already pre-existing in another determination. Either mode would be philosophically tenable, but the Thomistic principle of the successive and graded evolution of forms in matter is in favour of the latter view. If, as is the case with the embryo (St. Thomas, I, Q. cxviii, a. 2, ad 2um), a succession of preparatory forms preceded information by the rational soul, it nevertheless follows necessarily from the established principles of Scholasticism that this, not only in the case of the first man, but of all men, must be produced in being by a special creative act. The matter that is destined to become what we call man's "body" is naturally prepared, by successive transformations, for the reception of the newly created soul as its determinant principle. The commonly held opinion is that this determination takes place when the organization of the brain of the foetus is sufficiently complete to allow of imaginative life; i.e. the possibility of the presence of phantasmata. But note also the opinion that the creation of, and information by, the soul takes place at the moment of conception.

The end of man

In common with all created nature (substance, or essence, considered as the principle of activity or passivity), that of man tends towards its natural end. The proof of this lies in the inductively ascertained principle of finality. The natural end of man may be considered from two points of view. Primarily, it is the procuring of the glory of God, which is the end of all creation. God's intrinsic perfection is not increased by creation, but extrinsically He becomes known and praised, or glorified by the creatures He endows with intelligence. A secondary natural end of man is the attainment of his own beatitude, the complete and hierarchic perfection of his nature by the exercise of its faculties in the order which reason prescribes to the will, and this by the observance of the moral law. Since complete beatitude is not to be attained in this life (considered in its merely natural aspect, as neither yet elevated by grace, nor vitiated by sin) future existence, as proved in psychology, is postulated by ethics for its attainment. Thus the

present life is to be considered as a means to a further end. Upon the relation of the rational nature of man to his last end—God—is founded the science of moral philosophy, which thus presupposes as its ground, metaphysics, cosmology, and psychology. The distinction of good and evil rests upon the consonance or discrepancy of human acts with the nature of man thus considered; and moral obligation has its root in the absolute necessity and immutability of the same relation.

With regard to the last end of man (as "man" and not as "soul"), it is not universally held by Scholastics that the resurrection of the body is proved apodictically in philosophy. Indeed some (e.g. Scotus, Occam) have even denied that the immortality of the soul is capable of such demonstration. The resurrection is an article of faith. Some recent authors, however (see Cardinal Mercier, "Psychologie", II, 370), advance the argument that the formation of a new body is naturally necessary on account of the perfect final happiness of the soul, for which it is a condition *sine qua non*. A more cogent form of the proof would seem to lie in the consideration that the separated soul is not complete in *ratione naturæ*. It is not the human being; and it would seem that the nature of man postulates a final and permanent reunion of its two intrinsic principles.

But there is *de facto* another end of man. The Catholic Faith teaches that man has been raised to a supernatural state and that his destiny, as a son of God and member of the Mystical Body of which Christ is the Head, is the eternal enjoyment of the beatific vision. In virtue of God's infallible promise, in the present dispensation the creature enters into the covenant by baptism; he becomes a subject elevated by grace to a new order, incorporated into a society by reason of which he tends and is brought to a perfection not due to his nature (see CHURCH). The means to this end are justification by the merits of Christ communicated to man, co-operation with grace, the sacraments, prayer, good works, etc. The Divine law which the Christian obeys rests on this supernatural relation and is enforced with a similar sanction. The whole pertains to a supernatural providence which belongs not to philosophical speculation but to revelation and theological dogma. In the light of the finalistic doctrine as to man, it is evident that the "purpose of life" can have a meaning only in reference to an ultimate state of perfection of the individual. The nature tending towards its end can be interpreted only in terms of that end; and the activities by which it manifests its tendency as a living being have no adequate explanation apart from it.

The theories that are sometimes put forward of the place of man in the universe, as destined to share in a development to which no limits can be assigned, rest upon the Spencerian theory that man is but "a highly-differentiated portion of the earth's crust and gaseous envelope", and ignore or deny the limitation imposed by the essential materiality and spirituality of human nature. If the intellectual faculties were indeed no more than the developed animal powers., there would seem to be no possibility of limiting their progress in the future. But since the soul of man is the result, not of evolution, but of creation, it is impossible to look forward to any such advance as would involve a change in man's specific nature, or any essential difference in its relation to its material environment, in the physiological conditions under which it at present exists, or

in its "relation" to its Divine Creator. The "Herrenmoralität" of Nietzsche—the "transvaluation of values" which is to revolutionize the present moral law, the new morality which man's changing relation to the Absolute may some day bring into existence — must, therefore, be considered to be not less inconsistent with the nature of man than it is wanting in historical probability.

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Proof is the establishment of a disputed or controverted matter by lawful means or arguments. Proof is the result of evidence; evidence is the medium of proof. There is no proof without evidence, but there may be evidence without proof. Proof is judicial, if offered in court; otherwise it is extra-judicial. Proof is perfect, or complete, when it produces full conviction, and enables the judge without further investigation to pronounce sentence: imperfect, or incomplete, if it begets probability only. Canonists enumerate six kinds of perfect proof: the unshaken deposition of two witnesses, who are above all suspicion; a public document, or other instrument having the force of a public document, as, for instance, a certified copy of a public instrument; conclusive presumption of law; the decisive oath; judicial confession; evidence or notoriety of the fact. Imperfect or semi-proof is derived from the testimony of one witness only, or of several singular witnesses, or of two witnesses not entirely unshaken in their testimony or not beyond all suspicion; writings or instruments of a private character; a document admitted as authentic only on the strength of the handwriting; the necessary oath; presumption which is only probable, not conclusive; public report when legally proved. Two imperfect proofs cannot constitute perfect proof in criminal cases, in which proof must be clearer than the noonday sun; in matrimonial cases, when there is question of the validity of a marriage already contracted; or in civil actions of a grave character. With these exceptions two incomplete proofs tending to establish the same point may constitute full proof or conviction. Judicial proofs must as a rule be full and conclusive. There are, however, some exceptions. Thus the testimony of but one witness will suffice when it is beneficial to another person and hurts no one. Likewise in summary causes of little moment and not prejudicial to any one, half proof is sufficient; also when the judge is commissioned to proceed, having merely examined into the truth of the fact (*sola facti veritate inspecta*).

Confession

Confession, the acknowledgment by a person that what is charged or asserted by his opponent is true, is judicial or extra-judicial. Judicial confession is the best of proofs. It must be made in clear and definite terms, in court, that is, before the judge in his official capacity, during the trial, with certain knowledge of the fact and also of the consequences of said confession, by a person not under twenty-five years of age, acting with full liberty and not through fear. Such a confession makes further proof unnecessary; renders valid any previous defective proceedings; and, if made after the defendant has already been convicted, deprives him of the right of appeal. The confession may be revoked during the same session of court in which it was made; after an interruption the only remedy available is to show, if possible, that the confession was illegal, because wanting in some requisite quality, as above. Ordinarily a confession does not militate against accomplices or others, but only against the one confessing. Extrajudicial confession, if properly proved, constitutes in criminal causes a grave presumption, but not perfect proof; in civil cases it is sufficient for the pronouncing of sentence, if made in the presence of the plaintiff or his representative and if it specifically states the cause or origin of the obligation.

Instruments or documentary evidence

A public instrument is one drawn up by a public official with the required formalities. If a document be the work of a private person, or of an official who does not observe the prescribed formalities, it is a private instrument. Instruments to possess weight must be genuine and authentic. Public instruments consequently must bear the name, title, and seal of the official issuing them. Private documents should be written in the presence of witnesses and attested by them.

Presumptions

Circumstantial, presumptive, or indirect evidence, strong enough to establish a moral certainty, is admitted also in canon law, but it must be accepted with caution, and sentence modified in accordance with the degree of evidence. The rational basis of such evidence lies in the connexion of the facts or circumstances, known and proved, with the fact at issue. A presumption consequently is more or less strong, according as the fact presumed is a necessary (vehement, very strong presumption), or usual (strong presumption), or infrequent (rash, unreasonable presumption), consequence of the fact or facts seen, known, or proven. A presumption is legal, if the law itself draw the inference. This is of two kinds: rebuttable (*juris simpliciter*), which may be set aside by contrary proof; conclusive (*juris et de jure*), against which no direct proof is admitted. A presumption is natural (*hominis*) when the law permits the judge to draw whatever inference he considers warranted by the facts proved; such presumptions are sometimes called presumptions of facts. The general effect of presumption is to place the burden of proof on him against whom the presumption militates. A rash presumption is little more than mere suspicion; a grave or sound presumption constitutes imperfect proof, while a vehement presumption suffices in civil cases of not too great importance. Legal presumptions or presumptions of law are of course stronger than natural presumptions or presumptions of facts; while specific presumptions have more weight

than those of a general character. Presumptions that favour the accused or the validity of an act already performed are preferred.

Oaths

Oaths, as proof, are decisive (*litis decisorium*) or necessary. The decisive oath is given by the judge, when private interests are in question, to one of the litigants at the instance of the other. The case is decided in favour of the one taking the oath; if he refuse to swear, sentence is pronounced against him. The necessary oath is given by the judge on his own initiative, not at the request of one of the litigants, to complete imperfect proof, and is called supplementary; or to destroy the force of circumstantial evidence, arising especially from current rumour, against the accused, and is called purgative. This latter is permitted only when there is not at least semi-perfect proof. The supplementary oath is permissible only when there is at least imperfect and yet not full proof. It is not allowed in criminal actions or in important civil cases, as, for example, when the validity of a marriage or a religious profession is in question.

Public report

Witnesses testify as to the existence or non-existence, the origin, extent, and nature of a public report. Their testimony does not concern the truth or falsehood of the report. It is for the judge to trace the report to its source and accept it at its proper value. Since, however, it is to be presumed that public opinion is founded on fact, in civil matters it furnishes semi-perfect proof, when its existence is properly established. In criminal matters it has less weight still, being sufficient only for an investigation.

Evidence of the fact

Evidence or notoriety of the fact, viz., when it is so open and evident that it cannot be concealed or denied, needs no proof. Hence a judicial inspection or visitation of the *corpus delicti* is often of advantage. Under this head might be mentioned the opinion of experts, who are appointed by the judge to examine certain matters and to give their expert testimony concerning the same.

Rules

Proof must be clear, specific, and in keeping with the charge or point at issue; otherwise confusion and obscurity will arise. To establish a point other than the one in question will avail nothing. Whether the evidence offered be relevant or not, the judge will determine. The issue must be established substantially, not necessarily in all its details. The burden of proof lies with the plaintiff, though the defendant must offer proof in support of his allegations, exceptions etc. What is evident needs no proof: in criminal cases this axiom applies only to what is evident in law, i.e. he who has the presumption of all in his favour is exempt from the necessity of proving his contention.

Time to introduce evidence

Judicial evidence must be introduced during the trial. Ordinarily, therefore, evidence may not be presented before the hearing of the petition or charge and the answer of the defendant to the same (*contestatio litis*). This rule, however, does not apply when the

judge proceeds summarily or by inquiry; and likewise in certain cases where there is danger of the testimony being lost through death or other cause. Again, as a rule, no evidence will be admitted after the judge has closed the case. This general rule is not applied when the validity of a marriage is in question; in criminal cases, in which every opportunity of defence is given the accused; and occasionally in other trials, where further testimony is considered necessary or new evidence has been discovered.

Entry of evidence

Evidence must be presented to the judge or other person commissioned to receive it. It must be written down by the clerk in the acts or minutes of the trial: date of presentation of documents is noted on the documents themselves and attested by the signature of the clerk. Evidence in rebuttal, effected by witnesses, documents, or otherwise, must be admitted, the final word in criminal actions being given to the defendant.

Comparison of proofs

It belongs to the judge to sift the depositions of witnesses or other proof and to determine the relative value of conflicting evidence. He must consider not merely the respective number of witnesses but their qualifications, intellectual and moral, their knowledge of the facts at issue, and so on. The stronger proof must prevail, and when proof is equally divided, the accused or possessor must be favoured, except in privileged cases (see EXAMINATION, Examination of Witnesses).

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Love (Theological Virtue)

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The third and greatest of the Divine virtues enumerated by St. Paul (1 Corinthians 13:13), usually called charity, defined: a divinely infused habit, inclining the human will to cherish God for his own sake above all things, and man for the sake of God.

This definition sets off the main characteristics of charity:

(1) Its origin, by Divine infusion. "The charity of God is poured forth in our hearts, by the Holy Ghost" (Romans 5:5). It is, therefore, distinct from, and superior to, the inborn inclination or the acquired habit of loving God in the natural order. Theologians agree in saying that it is infused together with sanctifying grace, to which it is closely related either by way of real identity, as some few hold, or, according to the more common view, by way of connatural emanation.

(2) Its seat, in the human will. Although charity is at times intensely emotional, and frequently reacts on our sensory faculties, still it properly resides in the rational will a fact not to be forgotten by those who would make it an impossible virtue.

(3) Its specific act, i.e. the love of benevolence and friendship. To love God is to wish Him all honour and glory and every good, and to endeavour, as far as we can, to obtain it for Him. St. John (14:23; 15:14) emphasizes the feature of reciprocity which makes

charity a veritable friendship of man with God.

(4) Its motive, i.e., the Divine goodness or amiability taken absolutely and as made known to us by faith. It matters not whether that goodness be viewed in one, or several, or all of the Divine attributes, but, in all cases, it must be adhered to, not as a source of help, or reward, or happiness for ourselves, but as a good in itself infinitely worthy of our love, in this sense alone is God loved for His own sake. However, the distinction of the two loves: concupiscence, which prompts hope; and benevolence, which animates charity, should not be forced into a sort of mutual exclusion, as the Church has repeatedly condemned any attempts at discrediting the workings of Christian hope.

(5) Its range, i.e., both God and man. While God alone is all lovable, yet, inasmuch as all men, by grace and glory, either actually share or at least are capable of sharing in the Divine goodness, it follows that supernatural love rather includes than excludes them, according to Matthew 22:39, and Luke 10:27. Hence one and the same virtue of charity terminates in both God and man, God primarily and man secondarily.

Love of God

Man's paramount duty of loving God is tersely expressed in Deuteronomy 6:5; Matthew 22:37; and Luke 10:27. Quite obvious is the imperative character of the words "thou shalt". Innocent XI (Denzinger, nos. 1155-57) declares that the precept is not fulfilled by an act of charity performed once in a lifetime, or every five years, or on the rather indefinite occasions when justification cannot be otherwise procured.

Moralists urge the obligation at the beginning of the moral life when reason has attained its full development; at the point of death; and from time to time during life, an exact count being neither possible nor necessary since the Christian habit of daily prayer surely covers the obligation.

The violation of the precept is generally negative, i.e., by omission or indirect, i.e., implied in every grievous fault; there are, however, sins directly opposed to the love of God: spiritual sloth, at least when it entails a voluntary loathing of spiritual goods, and the hatred of God, whether it be an abomination of God's restrictive and punitive laws or an aversion for His Sacred Person (see SLOTH; HATRED).

The qualifications, "with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength", do not mean a maximum of intensity, for intensity of action never falls under a command; still less do they imply the necessity of feeling more sensible love for God than for creatures, for visible creatures, howsoever imperfect, appeal to our sensibility much more than the invisible God. Their true significance is that, both in our mental appreciation and in our voluntary resolve, God should stand above all the rest, not excepting father or mother, son or daughter (Matthew 10:37). St. Thomas (II-II.44.5) would assign a special meaning to each of the four Biblical phrases; others, with more reason, take the whole sentence in its cumulative sense, and see in it the purpose, not only of raising charity above the low Materialism of the Sadducees or

the formal Ritualism of the Pharisees, but also of declaring that "to love God above all things is to insure the sanctity of our whole life" (Le Camus, "Vie de Notre-Seigneur Jesus-Christ", III, 81).

The love of God is even more than a precept binding the human conscience; it is also, as Le Camus observes, "the principle and goal of moral perfection."

As the principle of moral perfection in the supernatural order, with faith as foundation and hope as incentive, the love of God ranks first among the means of salvation styled by theologians necessary, *necessitate medii*. By stating that "charity never falleth away" (1 Corinthians 13:8), St Paul clearly intimates that there is no difference of kind, but only of degree, between charity here below and glory above; as a consequence Divine love becomes the necessary inception of that God-like life which reaches its fullness in heaven only. The necessity of habitual charity is inferred from its close communion with sanctifying grace. The necessity of actual charity is no less evident. Apart from the cases of the actual reception of baptism, penance, or extreme unction, wherein the love of charity by a special dispensation of God, admits of attrition as a substitute, all adults stand in need of it, according to 1 John, iii, 14: "He that loveth not, abideth in death".

As the goal of moral perfection, always in the supernatural order, the love of God is called "the greatest and the first commandment" (Matthew 22:38), "the end of the commandment" (1 Tim., i, 5), "the bond of perfection" (Colossians 3:14). It stands as an all-important factor in the two main phases of our spiritual life, justification and the acquisition of merits. The justifying power of charity, so well expressed in Luke 7:47, and 1 Pet., iv, 8, has in no way been abolished or reduced by the institution of the Sacraments of Baptism and Penance as necessary means of moral rehabilitation; it has only been made to include a willingness to receive these sacraments where and when possible. Its meritorious power, emphasized by St. Paul (Romans 8:28), covers both the acts elicited or commanded by charity. St. Augustine (*De laudibus quartus*) calls charity the "life of virtues" (*vita virtutum*); and St. Thomas (II-II, Q. xxiii, a. 8), the "form of virtues" (*forma virtutum*). The meaning is that the other virtues, while possessing a real value of their own, derive a fresh and greater excellence from their union with charity, which, reaching out directly to God, ordains all our virtuous actions to Him.

As to the manner and degree of influence which charity should exercise over our virtuous actions in order to render them meritorious of heaven, theologians are far from being agreed, some requiring only the state of grace, or habitual charity, others insisting upon the more or less frequent renewal of distinct acts of divine love.

Of course, the meritorious power of charity is, like the virtue itself, susceptible of indefinite growth. St. Thomas (II-II, Q. xxiv, 24 a. 4 and 8) mentions three principal stages:

freedom from mortal sin by strenuous resistance to temptation,
avoidance of deliberate venial sins by the assiduous practice of virtue,

union with God through the frequent recurrence of acts of love.

To these, ascetic writers like Alvarez de Paz, St. Teresa, St. Francis of Sales, add many more degrees, thus anticipating even in this world the "many mansions in the Father's house". The prerogatives of charity should not, however, be construed so as to include inamissibility. The saying of St. John (1 Ep., iii, 6), "Whosoever abideth in him [God], sinneth not", means indeed the special permanence of charity chiefly in its higher degrees, but it is no absolute guarantee against the possible loss of it; while the infused habit is never diminished by venial sins, a single grievous fault is enough to destroy it and so end man's union and friendship with God.

Love of man

While charity embraces all the children of God in heaven, on earth, and in purgatory (see COMMUNION OF SAINTS), it is taken here as meaning man's supernatural love for man, and that in this world; as such, it includes both love of self and love of neighbour.

Love of self

St. Gregory the Great (Hom. XIII in Evang.) objects to the expression "charity towards self", on the plea that charity requires two terms, and St. Augustine (De bono viduitatis, xxi) remarks that no command was needed to make man love himself. Obviously, St. Gregory's objection is purely grammatical; St. Augustine's remark applies to natural self-love. As a matter of fact, the precept of supernatural love of self is not only possible or needed, but also clearly implied in Christ's command to love our neighbour as ourselves. Its obligation, however, bears in a vague manner on the salvation of our soul (Matthew 16:26), the acquisition of merits (Matthew 6:19 sqq.), the Christian use of our body (Romans 6:13; 1 Corinthians 6:19; Colossians 3:5). and can hardly be brought down to practical points not already covered by more specific precepts.

Love of neighbour

The Christian idea of brotherly love as compared with the pagan or Jewish concept has been touched upon elsewhere (see CHARITY AND CHARITIES). Briefly, its distinctive feature, and superiority as well, is to be found less in its commands, or prohibitions, or even results, than in the motive which prompts its laws and prepares its achievements. The faithful carrying out of the "new commandment" is called the criterion of true Christian discipleship (John xiii, 34 sq.), the standard by which we shall be judged (Matthew 25:34 sqq.), the best proof that we love God Himself (1 John 3:10), and the fulfilment of the whole law (Galatians 5:14), because, viewing the neighbour in God and through God, it has the same value as the love of God. The expression "to love the neighbour for the sake of God" means that we rise above the consideration of mere natural solidarity and fellow-feeling to the higher view of our common Divine adoption and heavenly heritage; in that sense only could our brotherly love be brought near to the love which Christ had for us (John 13:35), and a kind of moral identity between Christ and the neighbour (Matthew 25:40), become intelligible. From this high motive the universality of fraternal charity follows as a necessary consequence. Whosoever sees in his fellow-men, not the human peculiarities, but the God-given and God-like privileges,

can no longer restrict his love to members of the family, or co-religionists, or fellow-citizens, or strangers within the borders (Leviticus 19:34), but must needs extend it, without distinction of Jew or Gentile (Romans 10:12), to all the units of the human kind, to social outcasts (Luke 10:33 sqq.), and even to enemies (Matthew 5:23 sq.). Very forcible is the lesson wherein Christ compels His hearers to recognize, in the much despised Samaritan, the true type of the neighbour, and truly new is the commandment whereby He urges us to forgive our enemies, to be reconciled with them, to assist and love them.

The exercise of charity would soon become injudicious and inoperative unless there be in this, as in all the moral virtues, a well-defined order. The *ordo caritatis*, as theologians a term it, possibly from a wrong rendering into Latin of Cant., ii, 4 (*ordinavit in me charitatem*), takes into account these different factors:

the persons who claim our love,
the advantages which we desire to procure for them, and
the necessity in which they are placed.

The precedence is plain enough when these factors are viewed separately. Regarding the persons alone, the order is somewhat as follows: self, wife, children, parents, brothers and sisters, friends, domestics, neighbours, fellow-countrymen, and all others. Considering the goods by themselves, there is a triple order:

the most important spiritual goods appertaining to the salvation of the soul should first appeal to our solicitude; then

the intrinsic and natural goods of the soul and body, like life, health, knowledge, liberty, etc.;

finally, the extrinsic goods of reputation, wealth, etc.

Viewing apart the various kinds of necessity, the following order would obtain:

first, extreme necessity, wherein a man is in danger of damnation, or of death, or of the loss of other goods of nearly equal importance and can do nothing to help himself;

second, grave necessity, when one placed in similar danger can extricate himself only by heroic efforts;

third, common necessity, such as affects ordinary sinners or beggars who can help themselves without great difficulty.

When the three factors are combined, they give rise to complicated rules, the principal of which are these:

The love of complacency and the love of benefaction do not follow the same standard, the former being guided by the worthiness, the latter by the nearness and need, of the neighbour.

Our personal salvation is to be preferred to all else. We are never justified in committing the slightest sin for the love of any one or anything whatsoever, nor should we expose ourselves to spiritual danger except in such cases and with such precautions as would give us a moral right to, and guarantee of, God's protection.

We are bound to succour our neighbour in extreme spiritual necessity even at the cost of our own life, an obligation which, however supposes the certainty of the neighbour's need and of the effectiveness of our service to him.

Except in the very rare cases described above, we are not bound to risk life or limb for our neighbour, but only to undergo that amount of inconvenience which is justified by the neighbour's need and nearness. Casuists are not agreed as to the right to give one's life for another's life of equal importance.

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Liturgy

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The various Christian liturgies are described each under its own name. (See ALEXANDRINE LITURGY; AMBROSIAN LITURGY; ANTIOCHENE LITURGY; CELTIC RITE; Clementine Liturgy, treated in CLEMENT I; RITE OF CONSTANTINOPLE; GALLICAN RITE; LITURGY OF JERUSALEM; MOZARABIC RITE; SARUM RITE; SYRIAN RITE; SYRO-JACOBITE LITURGY.) In this article they are considered only from the point of view of their relation to one another in the most general sense, and an account is given of what is known about the growth of a fixed liturgy as such in the early Church.

Definition

Liturgy (leitourgia) is a Greek composite word meaning originally a public duty, a service to the state undertaken by a citizen. Its elements are leitōs (from leōs = laos, people) meaning public, and ergo (obsolete in the present stem, used in future erxo, etc.), to do. From this we have leitourgōs, "a man who performs a public duty", "a public servant", often used as equivalent to the Roman lictor; then leitourgeo, "to do such a duty", leitourgema, its performance, and leitourgia, the public duty itself.

At Athens the leitourgia was the public service performed by the wealthier citizens at their own expense, such as the office of gymnasiarch, who superintended the gymnasium, that of choregus, who paid the singers of a chorus in the theatre, that of the hestiator, who gave a banquet to his tribe, of the trierarchus, who provided a warship for the state. The meaning of the word liturgy is then extended to cover any general service of a public kind. In the Septuagint it (and the verb leitourgeo) is used for the public service of the temple (e.g., Exodus 38:27; 39:12, etc.). Thence it comes to have a religious sense as the function of the priests, the ritual service of the temple (e.g., Joel 1:9, 2:17, etc.). In the New Testament this religious meaning has become definitely established. In Luke 1:23, Zachary goes home when "the days of his liturgy" (ai hemerai tes leitourgias autou) are over. In Hebrews 8:6, the high priest of the New Law "has obtained a better liturgy", that is a better kind of public religious service than that of the Temple.

So in Christian use liturgy meant the public official service of the Church, that

corresponded to the official service of the Temple in the Old Law.

We must now distinguish two senses in which the word was and is still commonly used. These two senses often lead to confusion.

On the one hand, liturgy often means the whole complex of official services, all the rites, ceremonies, prayers, and sacraments of the Church, as opposed to private devotions. In this sense we speak of the arrangement of all these services in certain set forms (including the canonical hours, administration of sacraments, etc.), used officially by any local church, as the liturgy of such a church — the Liturgy of Antioch, the Roman Liturgy, and so on. So liturgy means rite; we speak indifferently of the Byzantine Rite or the Byzantine Liturgy. In the same sense we distinguish the official services from others by calling them liturgical; those services are liturgical which are contained in any of the official books (see LITURGICAL BOOKS) of a rite. In the Roman Church, for instance, Compline is a liturgical service, the Rosary is not.

The other sense of the word liturgy, now the common one in all Eastern Churches, restricts it to the chief official service only — the Sacrifice of the Holy Eucharist, which in our rite we call the Mass. This is now practically the only sense in which *leitourgia* is used in Greek, or in its derived forms (e.g., Arabic *al-liturgia*) by any Eastern Christian. When a Greek speaks of the "Holy Liturgy" he means only the Eucharistic Service. For the sake of clearness it is perhaps better for us too to keep the word to this sense, at any rate in speaking of Eastern ecclesiastical matters; for instance, not to speak of the Byzantine canonical hours as liturgical services. Even in Western Rites the word "official" or "canonical" will do as well as "liturgical" in the general sense, so that we too may use Liturgy only for the Holy Eucharist.

It should be noted also that, whereas we may speak of our Mass quite correctly as the Liturgy, we should never use the word Mass for the Eucharistic Sacrifice in any Eastern rite. Mass (*missa*) is the name for that service in the Latin Rites only. It has never been used either in Latin or Greek for any Eastern rite. Their word, corresponding exactly to our Mass, is Liturgy. The Byzantine Liturgy is the service that corresponds to our Roman Mass; to call it the Byzantine (or, worse still, the Greek) Mass is as wrong as naming any other of their services after ours, as calling their *Hesperinos* Vespers, or their *Orthros* Lauds. When people go even as far as calling their books and vestments after ours, saying Missal when they mean Euchologion, alb when they mean sticharion, the confusion becomes hopeless.

The origin of the liturgy

At the outset of this discussion we are confronted by three of the most difficult questions of Christian archæology, namely: From what date was there a fixed and regulated service such as we can describe as a formal Liturgy? How far was this service uniform in various Churches? How far are we able to reconstruct its forms and arrangement?

With regard to the first question it must be said that an Apostolic Liturgy in the sense of

an arrangement of prayers and ceremonies, like our present ritual of the Mass, did not exist. For some time the Eucharistic Service was in many details fluid and variable. It was not all written down and read from fixed forms, but in part composed by the officiating bishop. As for ceremonies, at first they were not elaborated as now. All ceremonial evolves gradually out of certain obvious actions done at first with no idea of ritual, but simply because they had to be done for convenience. The bread and wine were brought to the altar when they were wanted, the lessons were read from a place where they could best be heard, hands were washed because they were soiled. Out of these obvious actions ceremony developed, just as our vestments developed out of the dress of the first Christians. It follows then of course that, when there was no fixed Liturgy at all, there could be no question of absolute uniformity among the different Churches.

And yet the whole series of actions and prayers did not depend solely on the improvisation of the celebrating bishop. Whereas at one time scholars were inclined to conceive the services of the first Christians as vague and undefined, recent research shows us a very striking uniformity in certain salient elements of the service at a very early date. The tendency among students now is to admit something very like a regulated Liturgy, apparently to a great extent uniform in the chief cities, back even to the first or early second century. In the first place the fundamental outline of the rite of the Holy Eucharist was given by the account of the Last Supper. What our Lord had done then, that same thing He told His followers to do in memory of Him. It would not have been a Eucharist at all if the celebrant had not at least done as our Lord did the night before He died. So we have everywhere from the very beginning at least this uniform nucleus of a Liturgy: bread and wine are brought to the celebrant in vessels (a plate and a cup); he puts them on a table — the altar; standing before it in the natural attitude of prayer he takes them in his hands, gives thanks, as our Lord had done, says again the words of institution, breaks the Bread and gives the consecrated Bread and Wine to the people in communion. The absence of the words of institution in the Nestorian Rite is no argument against the universality of this order. It is a rite that developed quite late; the parent liturgy has the words.

But we find much more than this essential nucleus in use in every Church from the first century. The Eucharist was always celebrated at the end of a service of lessons, psalms, prayers, and preaching, which was itself merely a continuation of the service of the synagogue. So we have everywhere this double function; first a synagogue service Christianized, in which the holy books were read, psalms were sung, prayers said by the bishop in the name of all (the people answering "Amen" in Hebrew, as had their Jewish forefathers), and homilies, explanations of what had been read, were made by the bishop or priests, just as they had been made in the synagogues by the learned men and elders (e.g., Luke 4:16-27). This is what was known afterwards as the Liturgy of the Catechumens. Then followed the Eucharist, at which only the baptized were present. Two other elements of the service in the earliest time soon disappeared. One was the Love-feast (agape) that came just before the Eucharist; the other was the spiritual exercises, in which people were moved by the Holy Ghost to prophesy, speak in divers

tongues, heal the sick by prayer, and so on. This function — to which 1 Corinthians 14:1-14, and the Didache (10:7, etc.) refer — obviously opened the way to disorders; from the second century it gradually disappears. The Eucharistic Agape seems to have disappeared at about the same time. The other two functions remained joined, and still exist in the liturgies of all rites. In them the service crystallized into more or less set forms from the beginning. In the first half the alternation of lessons, psalms, collects, and homilies leaves little room for variety. For obvious reasons a lesson from a Gospel was read last, in the place of honour as the fulfilment of all the others; it was preceded by other readings whose number, order, and arrangement varied considerably (see LESSONS IN THE LITURGY). A chant of some kind would very soon accompany the entrance of the clergy and the beginning of the service. We also hear very soon of litanies of intercession said by one person to each clause of which the people answer with some short formula (see ANTIOCHENE LITURGY; ALEXANDRINE LITURGY; KYRIE ELEISON). The place and number of the homilies would also vary for a long time. It is in the second part of the service, the Eucharist itself, that we find a very striking crystallization of the forms, and a uniformity even in the first or second century that goes far beyond the mere nucleus described above.

Already in the New Testament — apart from the account of the Last Supper — there are some indexes that point to liturgical forms. There were already readings from the Sacred Books (1 Timothy 4:13; 1 Thessalonians 5:27; Colossians 4:16), there were sermons (Acts 20:7), psalms and hymns (1 Corinthians 14:26; Colossians 3:16; Ephesians 5:19). 1 Timothy 2:1-3, implies public liturgical prayers for all classes of people. People lifted up their hands at prayers (1 Timothy 2:8), men with uncovered heads (1 Corinthians 11:4), women covered (1 Corinthians 11:5). There was a kiss of peace (1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26). There was an offertory of goods for the poor (Romans 15:26; 2 Corinthians 9:13) called by the special name "communion" (koinonia). The people answered "Amen" after prayers (1 Corinthians 14:16). The word Eucharist has already a technical meaning (1 Corinthians 14:16). The famous passage, 1 Corinthians 11:20-29, gives us the outline of the breaking of bread and thanksgiving (Eucharist) that followed the earlier part of the service. Hebrews 13:10 (cf. 1 Corinthians 10:16-21), shows that to the first Christians the table of the Eucharist was an altar. After the consecration prayers followed (Acts 2:42). St. Paul "breaks bread" (= the consecration), then communicates, then preaches (Acts 20:11).

Acts 2:42, gives us an idea of the liturgical Synaxis in order: They "persevere in the teaching of the Apostles" (this implies the readings and homilies), "communicate in the breaking of bread" (consecration and communion) and "in prayers". So we have already in the New Testament all the essential elements that we find later in the organized liturgies: lessons, psalms, hymns, sermons, prayers, consecration, communion. (For all this see F. Probst: "Liturgie der drei ersten christl. Jahrhunderte", Tübingen, 1870, c. i; and the texts collected in Cabrol and Leclercq; "Monumenta ecclesiæ liturgica", I, Paris, 1900, pp. 1-51.) It has been thought that there are in the New Testament even actual formulæ used in the liturgy. The Amen is certainly one. St. Paul's insistence on the form "For ever and ever, Amen" (eis tous aionas ton aionon amen. — Romans 16:27;

Galatians 1:5; 1 Timothy 1:17; cf. Hebrews 13:21; 1 Peter 1:11; 5:11; Revelation 1:6, etc.) seems to argue that it is a liturgical form well known to the Christians whom he addresses, as it was to the Jews. There are other short hymns (Romans 13:11-2; Ephesians 5:14; 1 Timothy 3:16; 2 Timothy 2:11-3), which may well be liturgical formulæ.

In the Apostolic Fathers the picture of the early Christian Liturgy becomes clearer; we have in them a definite and to some extent homogeneous ritual. But this must be understood. There was certainly no set form of prayers and ceremonies such as we see in our present Missals and Euchologia; still less was anything written down and read from a book. The celebrating bishop spoke freely, his prayers being to some extent improvised. And yet this improvising was bound by certain rules. In the first place, no one who speaks continually on the same subjects says new things each time. Modern sermons and modern *ex tempore* prayers show how easily a speaker falls into set forms, how constantly he repeats what come to be, at least for him, fixed formulæ. Moreover, the dialogue form of prayer that we find in use in the earliest monuments necessarily supposes some constant arrangement. The people answer and echo what the celebrant and the deacons say with suitable exclamations. They could not do so unless they heard more or less the same prayers each time. They heard from the altar such phrases as: "The Lord be with you", or "Lift up your hearts", and it was because they recognized these forms, had heard them often before, that they could answer at once in the way expected.

We find too very early that certain general themes are constant. For instance our Lord had given thanks just before He spoke the words of institution. So it was understood that every celebrant began the prayer of consecration — the Eucharistic prayer — by thanking God for His various mercies. So we find always what we still have in our modern prefaces — a prayer thanking God for certain favours and graces, that are named, just where that preface comes, shortly before the consecration (Justin, "Apol.", I, xiii, lxv). An intercession for all kinds of people also occurs very early, as we see from references to it (e.g., Justin, "Apol.", I, xiv, lxv). In this prayer the various classes of people would naturally be named in more or less the same order. A profession of faith would almost inevitably open that part of the service in which only the faithful were allowed to take part (Justin, "Apol.", I, xiii, lxi). It could not have been long before the archetype of all Christian prayer — the Our Father — was said publicly in the Liturgy. The moments at which these various prayers were said would very soon become fixed, The people expected them at certain points, there was no reason for changing their order; on the contrary to do so would disturb the faithful. One knows too how strong conservative instinct is in any religion, especially in one that, like Christianity, has always looked back with unbounded reverence to the golden age of the first Fathers. So we must conceive the Liturgy of the first two centuries as made up of somewhat free improvisations on fixed themes in a definite order; and we realize too how naturally under these circumstances the very words used would be repeated — at first no doubt only the salient clauses — till they became fixed forms. The ritual, certainly of the simplest kind, would become stereotyped even more easily. The things that had to be

done, the bringing up of the bread and wine, the collection of alms and so on, even more than the prayers, would be done always at the same point. A change here would be even more disturbing than a change in the order of the prayers.

A last consideration to be noted is the tendency of new Churches to imitate the customs of the older ones. Each new Christian community was formed by joining itself to the bond already formed. The new converts received their first missionaries, their faith and ideas from a mother Church. These missionaries would naturally celebrate the rites as they had seen them done, or as they had done them themselves in the mother Church. And their converts would imitate them, carry on the same tradition. Intercourse between the local Churches would further accentuate this uniformity among people who were very keenly conscious of forming one body with one Faith, one Baptism, and one Eucharist. It is not then surprising that the allusions to the Liturgy in the first Fathers of various countries, when compared show us a homogeneous rite at any rate in its main outlines, a constant type of service, though it was subject to certain local modifications. It would not be surprising if from this common early Liturgy one uniform type had evolved for the whole Catholic world. We know that that is not the case. The more or less fluid ritual of the first two centuries crystallized into different liturgies in East and West; difference of language, the insistence on one point in one place, the greater importance given to another feature elsewhere, brought about our various rites. But there is an obvious unity underlying all the old rites that goes back to the earliest age. The medieval idea that all are derived from one parent rite is not so absurd, if we remember that the parent was not a written or stereotyped Liturgy, but rather a general type of service.

The liturgy in the first three centuries

For the first period we have of course no complete description. We must reconstruct what we can from the allusions to the Holy Eucharist in the Apostolic Fathers and apologists. Justin Martyr alone gives us a fairly complete outline of the rite that he knew. The Eucharist described in the "Teaching of the Twelve Apostles" (most authorities now put the date of this work at the end of the first century) in some ways lies apart from the general development. We have here still the free "prophesying" (10:7), the Eucharist is still joined to the Agape (10:1), the reference to the actual consecration is vague. The likeness between the prayers of thanksgiving (9-10) and the Jewish forms for blessing bread and wine on the Sabbath (given in the "Berakoth" treatise of the Talmud; cf. Sabatier, "La Didache", Paris, 1885, p. 99) points obviously to derivation from them. It has been suggested that the rite here described is not our Eucharist at all; others (Paul Drews) think that it is a private Eucharist distinct from the official public rite. On the other hand, it seems clear from the whole account in chapters 9 and 10 that we have here a real Eucharist, and the existence of private celebrations remains to be proved. The most natural explanation is certainly that of a Eucharist of a very archaic nature, not fully described. At any rate we have these liturgical points from the book. The "Our Father" is a recognized formula: it is to be said three times every day (8:2-3). The Liturgy is a eucharist and a sacrifice to be celebrated by breaking bread and giving thanks on the "Lord's Day" by people who have confessed their sins (14:1). Only the baptized are

admitted to it (9:5). The wine is mentioned first, then the broken bread; each has a formula of giving thanks to God for His revelation in Christ with the conclusion: "To thee be glory forever" (9:1, 4). There follows a thanksgiving for various benefits; the creation and our sanctification by Christ are named (10:1-4); then comes a prayer for the Church ending with the form: "Maranatha. Amen"; in it occurs the form: "Hosanna to the God of David" (10:5-6).

The First Epistle of Clement to the Corinthians (written probably between 90 and 100) contains an abundance of liturgical matter, much more than is apparent at the first glance. That the long prayer in chapters 59-61 is a magnificent example of the kind of prayers said in the liturgy of the first century has always been admitted (e.g., Duchesne, "Origines du Culte", 49-51); that the letter, especially in this part, is full of liturgical forms is also evident. The writer quotes the Sanctus (Holy, holy, holy Lord of Sabaoth; all creation is full of his glory) from Isaiah 6:3, and adds that "we assembled in unity cry (this) as with one mouth" (34:7). The end of the long prayer is a doxology invoking Christ and finishing with the form: "now and for generations of generations and for ages of ages. Amen" (111:3). This too is certainly a liturgical formula. There are many others. But we can find more in I Clem. than merely a promiscuous selection of formulæ. A comparison of the text with the first known Liturgy actually written down, that of the "Eighth Book of the Apostolic Constitutions" (written long afterwards, in the fifth century in Syria) reveals a most startling likeness. Not only do the same ideas occur in the same order, but there are whole passages — just those that in I Clem. have most the appearance of liturgical formulæ — that recur word for word in the "Apost. Const."

In the "Apost. Const." the Eucharistic prayer begins, as in all liturgies, with the dialogue: "Lift up your hearts", etc. Then, beginning: "It is truly meet and just", comes a long thanksgiving for various benefits corresponding to what we call the preface. Here occurs a detailed description of the first benefit we owe to God — the creation. The various things created — the heavens and earth, sun, moon and stars, fire and sea, and so on, are enumerated at length ("Apost. Const.", VIII, xii, 6-27). The prayer ends with the Sanctus. I Clem., xx, contains a prayer echoing the same ideas exactly, in which the very same words constantly occur. The order in which the creatures are mentioned is the same. Again "Apost. Const.", VIII, xii, 27, introduces the Sanctus in the same way as I Clem., xxxiv, 5-6, where the author actually says he is quoting the Liturgy. This same preface in "Apost. Const." (loc. cit.), remembering the Patriarchs of the Old Law, names Abel, Cain, Seth, Henoah, Noah, Sodom, Lot, Abraham, Melchisedech, Isaac, Jacob, Moses, Josue. The parallel passage in I Clem. (ix xii) names Enoch, Noah, Lot, Sodom, Abraham, Rahab, Josue: we may note at once two other parallels to this list containing again almost the same list of names — Hebrews 11:4-31, and Justin, "Dialogue", xix, cxi, cxxxi, cxxxviii. The long prayer in I Clem. (lix-lxi) is full of ideas and actual phrases that come again in "Apost. Const.", VIII. Compare for instance I Clem., lix, 2-4, with "Apost. Const.", VIII, X, 22-xi, 5 (which is part of the celebrant's prayer during the litany of the faithful: Brightman, "Eastern Liturgies", p. 12), and xiii, 10 (prayer during the litany that follows the great intercession. Brightman, p. 24). Other no less striking parallels may be seen in Drews, "Untersuchungen über die sogen. clement. Liturgie," 14-43. It is

not only with the Liturgy of "Apost. Const." that I Clem. has these extraordinary resemblances. I Clem., lix, 4, echoes exactly the clauses of the celebrant's prayer during the intercession in the Alexandrine Rite (Greek St. Mark. Brightman, 131). These parallel passages cannot all be mere coincidences (Lightfoot realized this, but suggests no explanation. "The Apostolic Fathers", London, 1890, I, II, p. 71).

The question then occurs: What is the relation between I Clement and — in the first place — the Liturgy of "Apost. Const."? The suggestion that first presents itself is that the later document ("Apost. Const.") is quoting the earlier one (I Clem.). This is Harnack's view ("Gesch. der altchristl. Litteratur", I, Leipzig, 1893, pp. 42-43), but it is exceedingly unlikely. In that case the quotations would be more exact, the order of I Clem. would be kept; the prayers in the Liturgy have no appearance of being quotations or conscious compositions of fragments from earlier books; nor, if the "Apost. Const." were quoting I Clem., would there be reduplications such as we have seen above (VIII, xi, 22-xi, 5, and xiii, 10).

Years ago Ferdinand Probst spent a great part of his life in trying to prove that the Liturgy of the "Apostolic Constitutions" was the universal primitive Liturgy of the whole Church. To this endeavour he applied an enormous amount of erudition. In his "Liturgie der drei ersten christlichen Jahrhunderte" (Tübingen, 1870) and again in his "Liturgie des vierten Jahrhunderts und deren Reform" (Münster, 1893), he examined a vast number of texts of the Fathers, always with a view to find in them allusions to the Liturgy in question. But he overdid his identifications hopelessly. He sees an allusion in every text that vaguely refers to a subject named in the Liturgy. Also his books are very involved and difficult to study. So Probst's theory fell almost entirely into discredit. His ubiquitous Liturgy was remembered only as the monomania of a very learned man; the rite of the "Eighth Book of the Apostolic Constitutions" was put in what seemed to be its right place, merely as an early form of the Antiochene Liturgy (so Duchesne, "Origines du Culte", 55-6). Lately, however, there has come again to the fore what may be described as a modified form of Probst's theory. Ferdinand Kattenbusch ("Das apostolische Symbol", Tübingen, 1900, II, 347, etc.) thought that after all there might be some foundation for Probst's idea.

Paul Drews (Untersuchungen über die sogen. clementinische Liturgie, Tübingen, 1906) proposes and defends at length what may well be the germ of truth in Probst, namely that there was a certain uniformity of type in the earliest Liturgy in the sense described above, not a uniformity of detail, but one of general outline, of the ideas expressed in the various parts of the service, with a strong tendency to uniformity in certain salient expressions that recurred constantly and became insensibly liturgical formulæ. This type of liturgy (rather than a fixed rite) may be traced back even to the first century. It is seen in Clement of Rome, Justin, etc.; perhaps there are traces of it even in the Epistle to the Hebrews. And of this type we still have a specimen in the "Apostolic Constitutions". It is not that that rite exactly as it is in the "Constitutions" was used by Clement and Justin. Rather the "Constitutions" give us a much later (fifth century) form of the old Liturgy written down at last in Syria after it had existed for centuries in a more fluid state as an

oral tradition. Thus, Clement, writing to the Corinthians (that the letter was actually composed by the Bishop of Rome, as Dionysius of Corinth says in the second century, is now generally admitted. Cf. Bardenhewer, "Gesch. der altkirchl. Litteratur", Freiburg, 1902, 101-2), uses the language to which he was accustomed in the Liturgy; the letter is full of liturgical ideas and reminiscences. They are found again in the later crystallization of the same rite in the "Apostolic Constitutions". So that book gives us the best representation of the Liturgy as used in Rome in the first two centuries.

This is confirmed by the next witness, Justin Martyr. Justin (d. about 164), in his famous account of the Liturgy, describes it as he saw it at Rome (Bardenhewer, *op. cit.*, 206). The often quoted passage is (I Apology 65-67):

65. We lead him who believes and is joined to us, after we have thus baptized him, to those who are called the brethren, where they gather together to say prayers in common for ourselves, and for him who has been enlightened, and for all who are everywhere. . . . We greet each other with a kiss when the prayers are finished. Then bread and a cup of water and wine are brought to the president of the brethren, and he having received them sends up praise and glory to the Father of all through the name of his Son and the Holy Ghost, and makes a long thanksgiving that we have been made worthy of these things by him; when these prayers and thanksgivings are ended all the people present cry 'Amen'. . . . And when the president has given thanks (eucharistesantos, already a technical name for the Eucharist) and all the people have answered, those whom we call deacons give the bread and wine and water for which the 'thanksgiving' (Eucharist) has been made to be tasted by those who are present, and they carry them to those that are absent.

66. This food is called by us the Eucharist" (the well-known passage about the Real Presence follows, with the quotation of the words of Institution).

67. On the day which is called that of the Sun a reunion is made of all those who dwell in the cities and fields; and the commentaries of the Apostles and writings of the prophets are read as long as time allows. Then, when the reader has done, the president admonishes us in a speech and excites us to copy these glorious things. Then we all rise and say prayers and, as we have said above, when we have done praying bread is brought up and wine and water; and the president sends up prayers with thanksgiving for the men, and the people acclaim, saying 'Amen', and a share of the Eucharist is given to each and is sent to those absent by the deacons.

This is by far the most complete account of the Eucharistic Service we have from the first three centuries. It will be seen at once that what is described in chapter 67 precedes the rite of 65. In 67 Justin begins his account of the Liturgy and repeats in its place what he had already said above.

Putting it all together we have this scheme of the service:

1. Lessons (lxvii, 3).
2. Sermon by the bishop (lxvii, 4).
3. Prayers for all people (lxvii, 5; lxv, 1).
4. Kiss of peace (lxv, 2).
5. Offertory of bread and wine and water brought up by the deacons (lxvii, 5; lxv, 3).
6. Thanksgiving-prayer by the bishop (lxvii, 5; lxv, 3).
7. Consecration by the words of institution (? lxv, 5; lxvi, 2-3).
8. Intercession for the people (lxvii, 5; lxv, 3).
9. The people end this prayer with Amen. (lxvii, 5; lxv, 3).
10. Communion (lxvii, 5; lxv 5).

This is exactly the order of the Liturgy in the "Apostolic Constitutions" (Brightman, "Eastern Liturgies", 3-4, 9-12, 13, 14-21, 21-3, 25). Moreover, as in the case of I Clement, there are many passages and phrases in Justin that suggest parallel ones in the "Apost. Const." — not so much in Justin's account of the Liturgy (though here too Drews sees such parallels, *op. cit.*, 58-9) as in other works in which Justin, like Clement, may be supposed to be echoing well-known liturgical phrases. Drews prints many such passages side by side with the corresponding ones of the "Apost. Const.", from which comparison he concludes that Justin knows a dismissal of the catechumens (cf. "I Apol.", xlix, 5; xiv, 1; xxv, 2, with "Apost. Const.", VIII, vi, 8; x, 2) and of the Energumens (Dialogue with Trypho 30; cf. "Apost. Const.", VIII, vii, 2) corresponding to that in the Liturgy in question. From "I Apol.", lxv, 1; xvii, 3; xiv, 3; deduces a prayer for all kinds of men (made by the community) of the type of that prayer in "Apost. Const.", VIII, x. "I Apol.", xiii, 1-3, lxv, 3; v, 2, and Dialogue with Trypho 41, 70 and 107 give us the elements of a preface exactly on the lines of that in "Apost. Const." VIII, xii, 6-27 (see these texts in parallel columns in Drews, *op. cit.*, 59-91).

We have, then, in Clement and Justin the picture of a Liturgy at least remarkably like that of the "Apostolic Constitutions". Drews adds as striking parallels from Hippolytus (d. 235), "Contra Noetum", etc. (*op. cit.*, 95-107) and Novatian (third cent.) "De Trinitate" (*ibid.*, 107-22), both Romans, and thinks that this same type of liturgy continues in the known Roman Rite (122-66). That the Liturgy of the "Apostolic Constitutions" as it stands is Antiochene, and is closely connected with the Rite of Jerusalem, is certain. It would seem, then, that it represents one form of a vaguer type of rite that was in its main outline uniform in the first three centuries. The other references to the Liturgy in the first age (Ignatius of Antioch, died about 107, Ephesians 13 and 20; Philadelphians 4; Romans 7; Smyrnæans 7 and 8; Irenæus, died 202, Against Heresies IV.17-18 and V.2; Clement of Alexandria, died about 215, The Pedagogue I.6 and II.2; Origen, d. 254, Against Celsus VIII.33; "Hom. xix in Lev.", xviii, 13; "In Matt.", xi, 14; "In Ioh.", xiii, 30) repeat the same ideas that we have seen in Clement and Justin, but add little to the picture presented by them (see Cabrol and Leclercq, "Mon. Eccles. Liturg.", I, *passim*).

The parent rites, from the fourth century

From about the fourth century our knowledge of the Liturgy increases enormously. We are no longer dependent on casual references to it: we have definite rites fully developed. The more or less uniform type of Liturgy used everywhere before crystallized

into four parent rites from which all others are derived. The four are the old Liturgies of Antioch, Alexandria, Rome, and Gaul. Each is described in a special article. It will be enough here to trace an outline of their general evolution.

The development of these liturgies is very like what happens in the case of languages. From a general uniformity a number of local rites arise with characteristic differences. Then one of these local rites, because of the importance of the place that uses it, spreads, is copied by the cities around, drives out its rivals, and becomes at last the one rite used throughout a more or less extended area. We have then a movement from vague uniformity to diversity and then a return to exact uniformity. Except for the Gallican Rite the reason of the final survival of these liturgies is evident. Rome, Alexandria, and Antioch are the old patriarchal cities. As the other bishops accepted the jurisdiction of these three patriarchs, so did they imitate their services. The Liturgy, as it crystallized in these centres, became the type for the other Churches of their patriarchates. Only Gaul and northwest Europe generally, though part of the Roman Patriarchate, kept its own rite till the seventh and eighth centuries.

Alexandria and Antioch are the starting-points of the two original Eastern rites. The earliest form of the Antiochene Rite is that of the "Apostolic Constitutions" written down in the early fifth century. From what we have said it seems that this rite has best preserved the type of the primitive use. From it is derived the Rite of Jerusalem (till the Council of Chalcedon, 451, Jerusalem was in the Antiochene Patriarchate), which then returned to Antioch and became that of the patriarchate (see ANTIOCHENE LITURGY and LITURGY OF JERUSALEM). We have this liturgy (called after St. James) in Greek (Brightman, "Eastern Liturgies", 31-68) and in Syriac (*ibid.*, 69-110). The Alexandrine Rite differs chiefly in the place of the great intercession (see ALEXANDRINE LITURGY). This too exists in Greek (Brightman, 113-43) and the language of the country, in this case Coptic (*ibid.*, 144-88). In both cases the original form was certainly Greek, but in both the present Greek forms have been considerably influenced by the later Rite of Constantinople. A reconstruction of the original Greek is possible by removing the Byzantine additions and changes, and comparing the Greek and Syriac or Coptic forms. Both these liturgies have given rise to numerous derived forms. The Roman Rite is thought by Duchesne to be connected with Alexandria, the Gallican with Antioch (Origines du Culte, p. 54). But, from what has been said, it seems more correct to connect the Roman Rite with that of Antioch. Besides its derivation from the type represented by the Liturgy of the Apostolic Constitutions there are reasons for supposing a further influence of the Liturgy of St. James at Rome (see CANON OF THE MASS, and Drews, "Zur Entstehungsgesch. des Kanons in der römischen Messe", Tübingen, 1902). The Gallican Rite is certainly Syrian in its origin. There are also very striking parallels between Antioch and Alexandria, in spite of their different arrangements. It may well be, then, that all four rites are to be considered as modifications of that most ancient use, best preserved at Antioch; so we should reduce Duchesne's two sources to one, and restore to a great extent Probst's theory of one original rite — that of the "Apostolic Constitutions".

In any case the old Roman Rite is not exactly that now used. Our Roman Missal has received considerable additions from Gallican sources. The original rite was simpler, more austere, had practically no ritual beyond the most necessary actions (see Bishop, "The Genius of the Roman Rite" in "Essays on Ceremonial", edited by Vernon Staley, London, 1904, pp. 283-307). It may be said that our present Roman Liturgy contains all the old nucleus, has lost nothing, but has additional Gallican elements. The original rite may be in part deduced from references to it as early as the fifth century ("Letters of Gelasius I" in Thiel, "Epistolæ Rom. Pontificum", I, cdlxxxvi, "Innocent I to Decennius of Eugubium", written in 416, in P.L., XX, 551; Pseudo-Ambrose, "De Sacramentis", IV, 5, etc.); it is represented by the Leonine and Gelasian "Sacramentaries", and by the old part of the Gregorian book (see LITURGICAL BOOKS). The Roman Rite was used throughout Central and Southern Italy. The African use was a variant of that of Rome (see Cabrol, "Dictionnaire d'archéologie chrétienne", s.v. Afrique, Liturgie postnichéenne). In the West, however, the principle that rite should follow patriarchate did not obtain till about the eighth century. The pope was Patriarch of all Western (Latin) Europe, yet the greater part of the West did not use the Roman Rite. The North of Italy whose centre was Milan, Gaul, Germany, Spain, Britain, and Ireland had their own Liturgies. These Liturgies are all modifications of a common type; they may all be classed together as forms of what is known as the Gallican Rite. Where did that rite come from? It is obviously Eastern in its origin: its whole construction has the most remarkable conformity to the Antiochene type, a conformity extending in many parts to the actual text (compare the Milanese litany of intercession quoted by Duchesne, "Origines du Culte", p. 189, with the corresponding litany in the Antiochene Liturgy; Brightman, pp. 44-5). It used to be said that the Gallican Rite came from Ephesus, brought by the founders of the Church of Lyons, and from Lyons spread throughout North-Western Europe. This theory cannot be maintained. It was not brought to the West till its parent rite was fully developed, had already evolved a complicated ceremonial, such as is inconceivable at the time when the Church of Lyons was founded (second century). It must have been imported about the fourth century, at which time Lyons had lost all importance. Mgr Duchesne therefore suggests Milan as the centre from which it radiated, and the Cappadocian Bishop of Milan, Auxentius (355-74), as the man who introduced this Easter Rite to the West (Origines du Culte, 86-9). In spreading over Western Europe the rite naturally was modified in various Churches. When we speak of the Gallican Rite we mean a type of liturgy rather than a stereotyped service.

The Milanese Rite still exists, though in the course of time it has become considerably romanized. For Gaul we have the description in two letters of St. Germanus of Paris (d. 576), used by Duchesne "Origines du Culte", ch. vii: La Messe Gallicane. Original text in P.L., LXXII). Spain kept the Gallican Rite longest; the Mozarabic Liturgy still used at Toledo and Salamanca represents the Spanish use. The British and Irish Liturgies, of which not much is known, were apparently Gallican too (see F.E. Warren, "The Liturgy and Ritual of the Celtic Church", Oxford, 1881; Bäumer, "Das Stowe Missale" in the "Innsbruck Zeitschrift für kath. theol.", 1892; and Bannister, "Journal of Theological Studies", Oct., 1903). From Lindisfarne the Gallican Use spread among the Northern English converted by Irish monks in the sixth and seventh centuries.

The derived liturgies

From these four types — of Antioch, Alexandria, Rome, and the so-called Gallican Rite — all liturgies still used are derived. This does not mean that the actual liturgies we still have under those names are the parents; once more we must conceive the sources as vaguer, they are rather types subject always to local modification, but represented to us now in one form, such as, for instance, the Greek St. James or the Greek St. Mark Liturgy. The Antiochene type, apparently the most archaic, has been also the most prolific of daughter liturgies. Antioch first absorbed the Rite of Jerusalem (St. James), itself derived from the primitive Antiochene use shown in the "Apostolic Constitutions" (see LITURGY OF JERUSALEM). In this form it was used throughout the patriarchate till about the thirteenth century (see ANTIOCHENE LITURGY). A local modification was the Use of Cappadocia. About the fourth century the great Byzantine Rite was derived from this (see RITE OF CONSTANTINOPLE). The Armenian Rite is derived from an early stage of that of Byzantium. The Nestorian Rite is also Antiochene in its origin, whether derived directly from Antioch, or Edessa, or from Byzantium at an early stage. The Liturgy of Malabar is Nestorian. The Maronite Use is that of Antioch considerably romanized. The other Eastern parent rite, of Alexandria, produced the numerous Coptic Liturgies and those of the daughter Church of Abyssinia.

In the West the later history of the Liturgy is that of the gradual supplanting of the Gallican by the Roman, which, however, became considerably gallicanized in the process. Since about the sixth century conformity with Rome becomes an ideal in most Western Churches. The old Roman Use is represented by the "Gelasian Sacramentary". This book came to Gaul in the sixth century, possibly by way of Arles and through the influence of St. Cæsarius of Arles (d. 542-cf. Bäumer, "Ueber das sogen. Sacram. Gelas." in the "Histor. Jahrbuch der Görres-Gesellschaft", 1893, 241-301). It then spread throughout Gaul and received Gallican modifications. In some parts it completely supplanted the old Gallican books. Charles the Great (768-814) was anxious for uniformity throughout his kingdom in the Roman use only. He therefore procured from Pope Adrian I (772-795) a copy of the "Roman Sacramentary". The book sent by the pope was a later form of the Roman Rite (the "Sacramentarium Gregorianum"). Charles imposed this book on all the clergy of his kingdom. But it was not easy to carry out his orders. The people were attached to their own customs. So someone (possibly Alcuin — cf. Bäumer, loc. cit.) added to Adrian's book a supplement containing selections from both the older Gelasian book and the original Gallican sources. This composition became then the service-book of the Frankish Kingdom and eventually, as we shall see, the Liturgy of the whole Roman Church.

In Spain Bishop Profuturus of Braga wrote in 538 to Pope Vigilius (537-55) asking his advice about certain liturgical matters. The pope's answer (in Jaffé, "Regest. Rom. Pont.", no. 907) shows the first influence of the Roman Rite in Spain. In 561 the national Synod of Braga imposed Vigilius's ritual on all the kingdom of the Suevi. From this time we have the "mixed" Rite (Roman and Gallican) of Spain. Later, when the Visigoths had conquered the Suevi (577-584), the Church of Toledo rejected the Roman elements and

insisted on uniformity in the pure Gallican Rite. Nevertheless Roman additions were made later; eventually all Spain accepted the Roman Rite (in the eleventh century) except the one corner, at Toledo and Salamanca, where the mixed (Mozarabic) Rite is still used. The great Church of Milan, apparently the starting-point of the whole Gallican Use, was able to resist the influence of the Roman Liturgy. But here too, in later centuries the local rite became considerably romanized (St. Charles Borromeo, died 1584), so that the present Milanese (Ambrosian) use is only a shadow of the old Gallican Liturgy. In Britain St. Augustine of Canterbury (597-605) naturally brought with him the Roman Liturgy. It received a new impetus from St. Theodore of Canterbury when he came from Rome (668), and gradually drove out the Gallican Use of Lindisfarne.

The English Church was very definitely Roman in its Liturgy. There was even a great enthusiasm for the rite of the mother Church. So Alcuin writes to Eanbald of York in 796: "Let your clergy not fail to study the Roman order; so that, imitating the Head of the Churches of Christ, they may receive the blessing of Peter, prince of the Apostles, whom our Lord Jesus Christ made the chief of his flock"; and again: "Have you not plenty of books written according to the Roman use?" (quoted in Cabrol, *"L'Angleterre terre chrétienne avant les Normans"*, Paris, 1909, p. 297). Before the Conquest the Roman service-books in England received a few Gallican additions from the old rite of the country (op. cit., 297-298)

So we see that at the latest by the tenth or eleventh century the Roman Rite has driven out the Gallican, except in two sees (Milan and Toledo), and is used alone throughout the West, thus at last verifying here too the principle that rite follows patriarchate. But in the long and gradual supplanting of the Gallican Rite the Roman was itself affected by its rival, so that when at last it emerges as sole possessor it is no longer the old pure Roman Rite, but has become the gallicanized Roman Use that we now follow. These Gallican additions are all of the nature of ceremonial ornament, symbolic practices, ritual adornment. Our blessings of candles, ashes, palms, much of the ritual of Holy Week, sequences, and so on are Gallican additions. The original Roman Rite was very plain, simple, practical. Mr. Edmund Bishop says that its characteristics were "essentially soberness and sense" (*"The Genius of the Roman Rite"*, p. 307; see the whole essay). Once these additions were accepted at Rome they became part of the (new) Roman Rite and were used as part of that rite everywhere.

When was the older simpler use so enriched? We have two extreme dates. The additions were not made in the eighth century when Pope Adrian sent his "Gregorian Sacramentary" to Charlemagne. The original part of that book (in Muratori's edition; *"Liturgia romana vetus"*, II, Venice, 1748) contains still the old Roman Mass. They were made by the eleventh century, as is shown by the *"Missale Romanum Lateranense"* of that time, edited by Azevedo (Rome, 1752). Dom Suitbert Bäumer suggests that the additions made to Adrian's book (by Alcuin) in the Frankish Kingdom came back to Rome (after they had become mixed up with the original book) under the influence of the successors of Charlemagne, and there supplanted the older pure form (*Über das*

sogen. Sacr. Gelas., *ibid.*).

Later medieval liturgies

We have now arrived at the present state of things. It remains to say a word about the various medieval uses the nature of which has often been misunderstood. Everyone has heard of the old English uses — Sarum, Ebor, etc. People have sometimes tried to set them up in opposition to what they call the "modern" Roman Rite, as witnesses that in some way England was not "Roman" before the Reformation. This idea shows an astonishing ignorance of the rites in question. These medieval uses are in no sense really independent rites. To compare them with the Gallican or Eastern Liturgies is absurd. They are simply cases of what was common all over Europe in the later Middle Ages, namely slight (often very slight) local modifications of the parent Rite of Rome. As there were Sarum and Ebor, so there were Paris, Rouen, Lyons, Cologne, Trier Rites. All these are simply Roman, with a few local peculiarities. They had their own saints' days, a trifling variety in the Calendar, some extra Epistles, Gospels, sequences, prefaces, certain local (generally more exuberant) details of ritual. In such insignificant details as the sequence of liturgical colours there was diversity in almost every diocese. No doubt, some rites (as the Dominican use, that of Lyons, etc.) have rather more Gallican additions than our normal Roman Liturgy. But the essence of all these late rites, all the parts that really matter (the arrangement, Canon of the Mass and so on) are simply Roman. Indeed they do not differ from the parent rite enough to be called derived properly. Here again the parallel case of languages will make the situation clear. There are really derived languages that are no longer the same language as their source. Italian is derived from Latin, and Italian is not Latin. On the other hand, there are dialectic modifications that do not go far enough to make a derived language. No one would describe the modern Roman dialect as a language derived from Italian; it is simply Italian, with a few slight local modifications. In the same way, there are really new liturgies derived from the old ones. The Byzantine Rite is derived from that of Antioch and is a different rite. But Sarum, Paris, Trier, etc. are simply the Roman Rite, with a few local modifications.

Hence the justification of the abolition of nearly all these local varieties in the sixteenth century. However jealous one may be for the really independent liturgies, however much one would regret to see the abolition of the venerable old rites that share the allegiance of Christendom (an abolition by the way that is not in the least likely ever to take place), at any rate these medieval developments have no special claim to our sympathy. They were only exuberant inflations of the more austere ritual that had better not have been touched. Churches that use the Roman Rite had better use it in a pure form; where the same rite exists at least there uniformity is a reasonable ideal. To conceive these late developments as old compared with the original Roman Liturgy that has now again taken their place, is absurd. It was the novelties that Pius V abolished; his reform was a return to antiquity. In 1570 Pius V published his revised and restored Roman Missal that was to be the only form for all Churches that use the Roman Rite. The restoration of this Missal was on the whole undoubtedly successful; it was all in the direction of eliminating the later inflations, farced Kyries and Glorias, exuberant sequences, and ceremonial that

was sometimes almost grotesque. In imposing it the pope made an exception for other uses that had been in possession for at least two centuries. This privilege was not used consistently. Many local uses that had a prescription of at least that time gave way to the authentic Roman Rite; but it saved the Missals of some Churches (Lyons, for instance) and of some religious orders (the Dominicans, Carmelites, Carthusians). What is much more important is that the pope's exception saved the two remnants of a really independent Rite at Milan and Toledo. Later, in the nineteenth century, there was again a movement in favour of uniformity that abolished a number of surviving local customs in France and Germany, though these affected the Breviary more than the Missal. We are now witnessing a similar movement for uniformity in plainsong (the Vatican edition). The Monastic Rite (used by the Benedictines and Cistercians) is also Roman in its origin. The differences between it and the normal Roman Rite affect chiefly the Divine Office.

Table of liturgies

We are now able to draw up a table of all the real liturgies used throughout the Christian world. The various Protestant Prayerbooks, Agendæ, Communion-services, and so on, have of course no place in this scheme, because they all break away altogether from the continuity of liturgical development; they are merely compilations of random selections from any of the old rites imbedded in new structures made by various Reformers.

In the first three centuries

A fluid rite founded on the account of the Last Supper, combined with a Christianized synagogue service showing, however, a certain uniformity of type and gradually crystallizing into set forms. Of this type we have perhaps a specimen in the Liturgy of the second and eighth books of the "Apostolic Constitutions".

Since the fourth century

The original indetermined rite forms into the four great liturgies from which all others are derived. These liturgies are:

Antioch

Pure in the "Apostolic Constitutions" (in Greek).

Modified at Jerusalem in the Liturgy of St. James.

The Greek St. James, used once a year by the Orthodox at Zacynthus and Jerusalem.

The Syriac St. James, used by the Jacobites and Syrian Uniats.

The Maronite Rite, used in Syriac.

The Chaldean Rite, used by Nestorians and Chaldean Uniats (in Syriac).

The Malabar Rite, used by Uniats and Schismatics in India (in Syriac).

The Byzantine Rite, used by the Orthodox and Byzantine Uniats in various languages.

The Armenian Rite, used by Gregorians and Uniats (in Armenian).

Alexandria

The Greek Liturgy of St. Mark, no longer used.

The Coptic Liturgies, used by Uniat and schismatical Copts.

The Ethiopic Liturgies, used by the Church of Abyssinia.

Rome

The original Roman Rite, not now used.

The African Rite, no longer used.

The Roman Rite with Gallican additions used (in Latin) by nearly all the Latin Church. Various later modifications of this rite used in the Middle Ages, now (with a few exceptions) abolished.

Gaul

Used once all over North-Western Europe and in Spain (in Latin).

The Ambrosian Rite at Milan.

The Mozarabic Rite, used at Toledo and Salamanca.

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Evil, in a large sense, may be described as the sum of the opposition, which experience shows to exist in the universe, to the desires and needs of individuals; whence arises, among human beings at least, the sufferings in which life abounds. Thus evil, from the point of view of human welfare, is what ought not to exist. Nevertheless, there is no department of human life in which its presence is not felt; and the discrepancy between what is and what ought to be has always called for explanation in the account which mankind has sought to give of itself and its surroundings. For this purpose it is necessary (1) to define the precise nature of the principle that imparts the character of evil to so great a variety of circumstances, and (2) to ascertain, as far as may be possible, the source from which it arises.

With regard to the nature of evil, it should be observed that evil is of three kinds — physical, moral, and metaphysical. Physical evil includes all that causes harm to man, whether by bodily injury, by thwarting his natural desires, or by preventing the full development of his powers, either in the order of nature directly, or through the various social conditions under which mankind naturally exists. Physical evils directly due to nature are sickness, accident, death, etc. Poverty, oppression, and some forms of disease are instances of evil arising from imperfect social organization. Mental suffering, such as anxiety, disappointment, and remorse, and the limitation of intelligence which prevents human beings from attaining to the full comprehension of their environment, are congenital forms of evil; each vary in character and degree according to natural

disposition and social circumstances.

By moral evil are understood the deviation of human volition from the prescriptions of the moral order and the action which results from that deviation. Such action, when it proceeds solely from ignorance, is not to be classed as moral evil, which is properly restricted to the motions of will towards ends of which the conscience disapproves. The extent of moral evil is not limited to the circumstances of life in the natural order, but includes also the sphere of religion, by which man's welfare is affected in the supernatural order, and the precepts of which, as depending ultimately upon the will of God, are of the strictest possible obligation (see SIN). The obligation to moral action in the natural order is, moreover, generally believed to depend on the motives supplied by religion; and it is at least doubtful whether it is possible for moral obligation to exist at all apart from a supernatural sanction.

Metaphysical evil is the limitation by one another of various component parts of the natural world. Through this mutual limitation natural objects are for the most part prevented from attaining to their full or ideal perfection, whether by the constant pressure of physical condition, or by sudden catastrophes. Thus, animal and vegetable organisms are variously influenced by climate and other natural causes; predatory animals depend for their existence on the destruction of life; nature is subject to storms and convulsions, and its order depends on a system of perpetual decay and renewal due to the interaction of its constituent parts. If animals suffering is excluded, no pain of any kind is caused by the inevitable limitations of nature; and they can only be called evil by analogy, and in a sense quite different from that in which the term is applied to human experience. Clarke, moreover, has aptly remarked (Correspondence with Leibniz, letter ii) that the apparent disorder of nature is really no disorder, since it is part of a definite scheme, and precisely fulfills the intention of the Creator; it may therefore be counted as a relative perfection rather than an imperfection. It is, in fact, only by a transference to irrational objects of the subjective ideals and aspirations of human intelligence, that the "evil of nature" can be called evil in any sense but a merely analogous one. The nature and degree of pain in lower animals is very obscure, and in the necessary absence of data it is difficult to say whether it should rightly be classed with the merely formal evil which belongs to inanimate objects, or with the suffering of human beings. The latter view was generally held in ancient times, and may perhaps be referred to the anthropomorphic tendency of primitive minds which appears in the doctrine of metempsychosis. Thus it has often been supposed that animal suffering, together with many of the imperfections of inanimate nature, was due to the fall of man, with whose welfare, as the chief part of creation, were bound up the fortunes of the rest (see Theoph. Antioch., *Ad Autolyc.*, II; cf. Genesis 3 and 1 Corinthians 9). The opposite view is taken by St. Thomas (I, Q. xcvi, a. 1,2). Descartes supposed that animals were merely machines, without sensation or consciousness; he was closely followed by Malebranche and Cartesians generally. Leibniz grants sensation to animals, but considers that mere sense-perception, unaccompanied by reflexion, cannot cause either pain or pleasure; in any case he holds the pain and pleasure of animals to be parable in degree to those resulting from reflex action in man (see also Maher, *Psychology*, Supp't.

A, London, 1903).

It is evident again that all evil is essentially negative and not positive; i.e. it consists not in the acquisition of anything, but in the loss or deprivation of something necessary for perfection. Pain, which is the test or criterion of physical evil, has indeed a positive, though purely subjective existence as a sensation or emotion; but its evil quality lies in its disturbing effect on the sufferer. In like manner, the perverse action of the will, upon which moral evil depends, is more than a mere negation of right action, implying as it does the positive element of choice; but the morally evil character of wrong action is constituted not by the element of choice, but by its rejection of what right reason requires. Thus Origen (In Joh., ii, 7) defines evil as *stéresis*; the Pseudo-Dionysius (De Div. Nom. iv) as the non-existent; Maimonides (Dux perplex. iii, 10) as "*privato boni alicujus*"; Albertus Magnus (adopting St. Augustine's phrase) attributes evil to "*aliqua causa deficiens*" (Summa Theol., I, xi, 4); Schopenhauer, who held pain to be the positive and normal condition of life (pleasure being its partial and temporary absence), nevertheless made it depend upon the failure of human desire to obtain fulfillment--"the wish is in itself pain". Thus it will be seen that evil is not a real entity; it is relative. What is evil in some relations may be good in others; and probably there is no form of existence which is exclusively evil in all relations, Hence it has been thought that evil cannot truly be said to exist at all, and is really nothing but a "lesser good." But this opinion seems to leave out of account the reality of human experience. Though the same cause may give pain to one, and pleasure to another, pain and pleasure, as sensations or ideas, cannot but be mutually exclusive. No one, however, has attempted to deny this very obvious fact; and the opinion in question may perhaps be understood as merely a paradoxical way of stating the relativity of evil.

There is practically a general agreement of authorities as the nature of evil, some allowance being made for varying modes of expression depending on a corresponding variety of philosophical presuppositions. But on the question of the origin of evil there has been, and is a considerable diversity of opinion. The problem is strictly a metaphysical one; i.e. it cannot be solved by a mere experimental analysis of the actual conditions from which evil results. The question, which Schopenhauer has called "the *punctum pruriens* of metaphysics", is concerned not so much with the various detailed manifestations of evil in nature, as with the hidden and underlying cause which has made these manifestations possible or necessary; and it is at once evident that enquiry in a region so obscure must be attended with great difficulty, and that the conclusions reached must, for the most part be of a provisional and tentative character. No system of philosophy has ever succeeded in escaping from the obscurity in which the subject is involved; but it is not too much to say that the Christian solution offers, on the whole, fewer difficulties, and approaches more nearly to completeness than any other. The question may be stated thus. Admitting that evil consists in a certain relation of man to his environment, or that it arises in the relation of the component parts of the totality of existence to one another, how comes it that though all are alike the results of a universal cosmic process, this universal agency is perpetually at war with itself, contradicting and thwarting its own efforts in the mutual hostility of its progeny? Further, admitting that

metaphysical evil in itself may be merely nature's method, involving nothing more than a continual redistribution of the material elements of the universe, human suffering and wrongdoing still and out as essentially opposed to the general scheme of natural development, and are scarcely to be reconciled in thought with any conception of unity or harmony in nature. To what, then, is the evil of human life, physical and moral, to be attributed as its cause? But when the universe is considered as the work of an all-benevolent and all-powerful Creator, a fresh element is added to the problem. If God is all-benevolent, why did He cause or permit suffering? If He is all-Powerful, He can be under no necessity of creating or permitting it; and on the other hand, if He is under any such necessity, He cannot be all-powerful. Again, if God is absolutely good, and also omnipotent, how can He permit the existence of moral evil? We have to enquire, that is to say, how evil has come to exist, and what is its special relation to the Creator of the universe.

The solution of the problem has been attempted by three different methods.

I. It has been contended that existence is fundamentally evil; that evil is the active principle of the universe, and good no more than an illusion, the pursuit of which serves to induce the human race to perpetuate its own existence (see PESSIMISM). This is the fundamental tenet of Buddhism, which regards happiness as unattainable, and holds that there is no way of escaping from misery but by ceasing to exist otherwise than in the impersonal state of Nirvana. The origin of suffering, according to Buddha, is "the thirst for being". This was also, among Greek philosophers, the view of Hegesias the Cyrenaic (called peisithánatos, the counsellor of death), who held life to be valueless, and pleasure, the only good, to be unattainable. But the Greek temper was naturally disinclined to a pessimistic view of nature and life; and while popular mythology embodied the darker aspects of existence in such conceptions as those of Fate, the avenging Furies, and the envy (phthónos) of the gods, Greek thinkers, as a rule, held that evil is universally supreme, but can be avoided or overcome by the wise and virtuous.

Pessimism, as a metaphysical system, is the product of modern times. Its chief representatives are Schopenhauer and Von Hartmann, both of whom held the actual universe to be fundamentally evil, and happiness it to be impossible. The origin of the phenomenal universe is attributed by Schopenhauer to a transcendental Will, which he identifies with pure being; and by Hartmann to the unconscious, which includes both the Will and the Idea (Vorstellung) of Schopenhauer. According to both Schopenhauer and Hartmann, suffering has come into existence with self-consciousness, from which it is inseparable.

II. Evil has been attributed to one of two mutually opposed principles, to which respectively the mingled good and evil of the world are due. The relation between the two is variously represented, and ranges from the co-ordination imagined by Zoroastrianism to the mere relative independence of the created will as held by Christian theology. Zoroaster attributed good and evil respectively to two mutually hostile

principles (hrízai, or árchai) called Ormuzd (Ahura Mazda) and Ahriman (Angra Mainyu). Each was independent of the other; but eventually the good were to be victorious with Ormuzd, and Ahriman and his evil followers were to be expelled from the world. This mythological dualism passed to the sect of the Manichees, whose founder, Manes, added a third, but subordinate principle, emanating from the source of good (and perhaps corresponding, in some degree, to the Mithras of Zoroastrianism), in the "living spirit", by whom was formed the present material world of mingled good and evil. Manes held that matter was essentially evil, and therefore could not be in direct contact with God. He probably derived the notion from the Gnostic sects, which, though they differed on many points from one another, were generally agreed in following the opinion of Philo, and the neo-Platonist Plotinus, as the evil of matter. They held the world to have been formed by an emanation, the Demiurge, as a kind of intermediary between God and impure matter. Bardesanes, however, and his followers regarded evil as resulting from the misuse of created free will.

The notion that evil is necessarily inherent in matter, independent of the Divine author of good, and in some sense opposed to Him, is common to the above theosophical systems, to many of the purely rational conceptions of Greek philosophy, and to much that has been advanced on this subject in later times. In the Pythagorean idea of a numerical harmony as the constitutive principle of the world, good is represented by unity and evil by multiplicity (Philolaus, *Fragm.*) Heraclitus set the "strife", which he held to be the essential condition of life, over against the action deity. "God is the author of all that is right and good and just; but men have sometimes chosen good and sometimes evil" (*Fragm.* 61). Empedocles, again, attributed evil to the principle of hate (neîkos), inherent together with its opposite, love (phília), in the universe. Plato held God to be "free from blame" (anaítios) for the evil of the world; its cause was partly the necessary imperfection of material and created existence, and partly the action of the human will (*Timeaus*, xlii; cf. *Phaedo*. ix). With Aristotle, evil is a necessary aspect of the constant changes of matter, and has in itself no real existence (*Metaph.*, ix, 9). The Stoics conceived evil in a somewhat similar manner, as due to necessity; the immanent Divine power harmonizes the evil and good in a changing world. Moral evil proceeds from the folly of mankind, not from the Divine will, and is overruled by it to a good end. In the hymn of Cleanthes to Zeus (*Ston. Ecl.*, 1, p. 30) may be perceived an approach to the doctrine of Leibniz, as to the nature of evil and the goodness of the world. "Nothing is done without thee in earth or sea or sky, save what evil men commit by their own folly; so thou hast fitted together all evil and good in one, that there might be one reasonable and everlasting scheme of all things." In the mystical system of Eckhart (d. 1329), evil, sin included, has its place in the evolutionary scheme by which all proceeds from and returns to God, and contributes, both in the moral order and in the physical, to the accomplishment of the Divine purpose. Eckhart's monistic or pantheistic tendencies seem to have obscured for him many of the difficulties of the subject, as has been the case with those by whom the same tendencies have since been carried to an extreme conclusion.

Christian philosophy has, like the Hebrew, uniformly attributed moral and physical evil to

the action of created free will. Man has himself brought about the evil from which he suffers by transgressing the law of God, on obedience to which his happiness depended. Evil is in created things under the aspect of mutability, and possibility of defect, not as existing per se : and the errors of mankind, mistaking the true conditions of its own well-being, have been the cause of moral and physical evil (Dionysius the Pseudo-Areopagite, *De Div. Nom.*, iv, 31; St. Augustine, *City of God* XII). The evil from which man suffers is, however, the condition of good, for the sake of which it is permitted. Thus, "God judged it better to bring good out of evil than to suffer no evil to exist" (St. Aug., *Enchirid.*, xxvii). Evil contributes to the perfection of the universe, as shadows to the perfection of a picture, or harmony to that of music (*City of God* 11). Again, the excellence of God's works in nature is insisted on as evidence of the Divine wisdom, power, and goodness, by which no evil can be directly caused. (Greg. Nyss., *De. opif. hom.*) Thus Boethius asks (*De Consol. Phil.*, I, iv) Who can be the author of good, if God is the author of evil? As darkness is nothing but the absence of light, and is not produced by creation, so evil is merely the defect of goodness. (St. Aug., *In Gen. as lit.*) St. Basil (*Hexaem.*, Hom. ii) points out the educative purposes served by evil; and St. Augustine, holding evil to be permitted for the punishment of the wicked and the trial of the good, shows that it has, under this aspect, the nature of good, and is pleasing to God, not because of what it is, but because of where it is; i.e. as the penal and just consequence of sin (*City of God* XI.12, *De Vera Relig.* xlv). Lactantius uses similar arguments to oppose the dilemma, as to the omnipotence and goodness of God, which he puts into the mouth of Epicurus (*De Ira Dei*, xiii). St. Anselm (*Monologium*) connects evil with the partial manifestation of good by creation; its fullness being in God alone.

The features which stand out in the earlier Christian explanation of evil, as compared with non-Christian dualistic theories are thus

the definite attribution to God of absolute omnipotence and goodness, notwithstanding His permission of the existence of evil;
the assignment of a moral and retributive cause for suffering in the sin of mankind; and
the unhesitating assertion of the beneficence of God's purpose in permitting evil, together with the full admission that He could, had He so chosen, have prevented it (*City of God* XIV).

How God's permission of the evil which He foreknew and could have prevented is to be reconciled with His goodness, is not fully considered; St. Augustine states the question in forcible terms, but is content by way of answer to follow St. Paul, in his reference to the unsearchableness of the Divine judgments (*Contra Julianum*, I, 48).

The same general lines have been followed by most of the modern attempts to account in terms of Theism for the existence of evil. Descartes and Malebranche held that the world is the best possible for the purpose for which it was created, i.e. for the manifestation of the attributes of God. If it had been less fitted as a whole for the attainment of this object. The relation of evil to the will of a perfectly benevolent Creator was elaborately treated by Leibniz, in answer to Bayle, who had insisted on the arguments derived from the existence of evil against that of a good and omnipotent God. Leibniz founded his views mainly on those of St. Augustine and from St. Thomas, and

deduced from them his theory of Optimism. According to it, the inverse is the best possible; but metaphysical evil, or perfection, is necessarily involved in the constitution, since it must be finite, and could not have been endowed with the infinite perfection which belongs to God alone. Moral and physical evil are due to the fall of man, but all evil is overruled by God to a good purpose. Moreover, the world with which we are acquainted is only a very small factor in the whole of creation, and it may be supposed that the evil it contains is necessary for the existence of other regions that are unknown to us. Voltaire in "Candide", undertook to throw ridicule at the idea of "best possible world"; and it must be admitted that the theory is open to grave objections. On the one hand, it is scarcely consistent with the belief in the Divine omnipotence; and on the other, it fails to account for the permission (or indirect authorship) of evil by a good God, to which Bayle had specially taken exception. We can not know that this world is the best possible; and if it were, why, since it must include so much that is evil, should a perfectly good God have created it? It may be urged, moreover, that there can be no degree of finite goodness which is not susceptible of increase by omnipotence, without ceasing to fall short of infinite perfection.

Leibniz has been more or less closely followed by many who have since treated the subject from the Christian point of view. These have, for the most part, emphasized the evidence in creation of the wisdom and goodness of its Author, after the manner of the Book of Job, and have been content to leave undiscovered the reason for the creation, by Him, of a universe in which evil is unavoidable. Such was the view of King (Essay on the Origin of Evil, London, 1732), who insisted strongly on the doctrine of the best possible world; of Cudworth, who held that evil, though inseparable from the nature of imperfect beings, is largely a matter of men's own fancy and opinions, rather than the reality of things, and therefore not to be made the ground of accusations against Divine Providence. Derham (Physico-Theology, London, 1712) took occasion from an examination of the excellence of creation to commend an attitude of humility and trust towards the creator of "this elegant, this well contrived, well formed world, in which we find everything necessary for the sustenance, use and pleasure both of man and every other creature here below; as well as some whips, some rods, to scourge us for our sins". Priestly held a doctrine of absolute determinism, and consequently attributed evil solely to the divine will; which, however, he justified by the good ends which evil is providentially made to subserve (Doctrine of Philosophical Necessity, Birmingham, 1782). Clarke, again, called special attention to the evidence of method of design, which bear witness to the benevolence of the Creator, in the midst of apparent moral and physical disorder. Rosmini, closely following Malebranche, pointed out that the question of the possibility of a better world than this has really no meaning; any world created by God must be the best possible in relation to its special purpose, apart from which neither goodness or badness can be predicated of it. Mamiani also supposed that evil be inseparable from the finite, but it tended to disappear as the finite approached its final union with the infinite.

III. The third way of conceiving the place of evil in the general scheme of existence is that of those systems of Monism, by which evil is merely viewed as a mode in which

certain aspects of moments of the development of nature are apprehended by human consciousness. In this view there is no distinctive principle to which evil can be assigned, and its origin is one with that of nature as a whole. These systems reject the specific idea of creation; and the idea of God is either rigorously excluded, or identified with an impersonal principle, immanent in the universe, or conceived as a mere abstraction from the methods of nature; which, whether viewed from the standpoint of materialism or that of idealism, is the one ultimate reality. The problem of the origin of evil is thus merged in that of the origin of being. Moral evil, in particular, arises from error, and is to be gradually eliminated, or at least minimized, by improved knowledge of the conditions of human welfare (Meliorism). Of this kind, of the whole, were the doctrines of the Ionic Hylozoists, whose fundamental notion was the essential unity of matter and life; and on the other hand, also, that of the Eleatics, who founded the origin of all things in abstract being. The Atomists Leucippus and Democritus, held what may be called a doctrine of materialistic Monism. This doctrine, however, found its first complete expression in the philosophy of Epicurus, which explicitly rejected the notion of any external influence on nature, whether of "fate", or of Divine power. According to the Epicurean Lucretius (*De Rerum Natura*, II, line 180) the existence of evil was fatal to the supposition of the creation of the world by God:

Nequaquam nobis divinitus esse creatum
Naturam mundi, quæ tanta est prædita culpa.

Giordano Bruno made God the immanent cause of all things, acting by an internal necessity, and producing the relations considered evil by mankind. Hobbes regarded God as merely a corporeal first cause; and applying his theory of civil government to the universe, defended the existence of evil by simple assertion of the absolute power to which it is due--a theory which is little else other than a statement of materialistic Determinism in terms of social relations. Spinoza united spirit and matter in the notion of a single substance, to which he attributed both thought and extension; error and perfection were the necessary consequence of the order of the universe. The Hegelian Monism, which reproduces many of the ideas of Eckhart, and is adopted in its main features by many different systems of recent origin, gives to evil a place in the unfolding of the Idea, in which both the origin and inner reality of the universe are to be found. Evil is the temporary discord between what is and what ought to be. Huxley was content to believe the ultimate causes of things are at present unknown, and may be unknowable. Evil is to be known and combated in the concrete and in detail; but the Agnosticism professed, and named, by Huxley refuses to entertain any question as to transcendental causes, and confines itself to experimental facts. Haeckel advances a dogmatic materialism, in which substance (i.e. matter and force) appears as the eternal and infinite basis of all things. Professor Metchnikoff, on similar principles, places the cause of evil in "disharmonies" which prevail in nature, and which he thinks may perhaps be ultimately removed, for the human race at least, together with pessimistic temper arising from them, by the progress of science. Bourdeau has asserted in express terms the futility of seeking a transcendental or supernatural origin for evil and the necessity of confining the view to natural accessible, and determinable causes (*Revue Philosophique*, I, 1900).

The recently constructed system, or method, called Pragmatism, has this much in common with Pessimism, that it regards evil as an actually unavoidable part of that human experience which is in point of fact identical with truth and reality. The world is what we make it; evil tends to diminish with the growth of experience, and may finally vanish; though on the other hand, there may always remain the irreducible minimum of evil. The origin of evil is, like the origin of all things, inexplicable; it cannot be fitted into any theory of the design of the universe, simply because no such theory is possible. "We cannot by any possibility comprehend the character of the cosmic mind whose purpose are fully revealed by the strange mixture of good and evil that we find in this actual worlds particulars--the mere word design, by itself has no consequences and explains nothing." (James, Pragmatism, London, 1907. Cf. Schiller, Humanism, London 1907.) Nietzsche holds evil to be purely relative, and its moral aspects at least, a transitory and non-fundamental concept. With him, mankind in the present state, is "the animal not yet properly adapted to his environment". In this mode of thought the individual necessarily counts for very little, as being merely a transient manifestation of the cosmic force; and the social aspects of humanity are those under which its pains and shortcomings are mostly considered, with a view to their amelioration. Hence, the various forms of Socialism: the idea conceived by Nietzsche of a totally new, though as yet undefined, form of social morality, and of the constitution and mutual relations of classes; and the so called ethical and scientific religions inculcating morality as tending to be generally good. The first example of such religion was that of Auguste Comte, who upon the materialistic basis of Positivism, founded the "religion of humanity", and professed to substitute an enthusiasm for humanity as the motive for right action, for the motives of supernatural religion.

In the light of Catholic doctrine, any theory that may be held concerning evil must include certain points bearing on the question that have been authoritatively defined. These points are

the omnipotence, omniscience, and absolute goodness of the Creator;
the freedom of the will; and
that suffering is the penal consequence of wilful disobedience to the law of God.
A complete account may be gathered from the teaching of St. Thomas Aquinas, by whom the principles of St. Augustine are systematized, and to some extent supplemented. Evil, according to St. Thomas, is a privation, or the absence of some good which belongs properly to the nature of the creature. (I, Q. xiv, a. 10; Q. xlix, a. 3; Contra Gentiles, III, ix, x). There is therefore no "summum malum", or positive source of evil, corresponding to the "summum bonum", which is God (I, Q. xlix, a. 3; C. G., III, 15; De Malo, I, 1); evil being not "ens reale" but only "ens rationis"--i.e. it exists not as an objective fact, but as a subjective conception; things are evil not in themselves, but by reason of their relation to other things, or persons. All realities (entia) are in themselves good; they produce bad results only incidentally; and consequently the ultimate cause of evil is fundamentally good, as well as the objects in which evil is found (I, Q. xlix; cf. I, Q. v, 3; De Malo, I, 3). Thus the Manichaeian dualism has no foundation in reason.

Evil is threefold, viz., "malum naturæ" (metaphysical evil), "culpæ" (moral), and "paenæ" (physical, the retributive consequence of "malum culpæ") (I, Q. xlviii, a. 5, 6; Q. lxiii, a. 9; De Malo, I, 4). Its existence subserves the perfection of the whole; the universe would be less perfect if it contained no evil. Thus fire could not exist without the corruption of what it consumes; the lion must slay the ass in order to live, and if there were no wrong doing, there would be no sphere for patience and justice (I, Q. xlviii, a. 2). God is said (as in Isaiah 45) to be the author of evil in the sense that the corruption of material objects in nature is ordained by Him, as a means for carrying out the design of the universe; and on the other hand, the evil which exists as a consequence of the breach of Divine laws is in the same sense due to Divine appointment; the universe would be less perfect if its laws could be broken with impunity. Thus evil, in one aspect, i.e. as counter-balancing the deordination of sin, has the nature of good (II, Q. ii, a. 19). But the evil of sin (culpæ), though permitted by God, is in no sense due to him (I, Q. xlix, a. 2).; its cause is the abuse of free will by angels and men (I-II, Q. lxxiii, a. 6; II-II, Q. x, a. 2; I-II, Q. ix, a. 3). It should be observed that the universal perfection to which evil in some form is necessary, is the perfection of this universe, not of any universe: metaphysical evil, that is to say, and indirectly, moral evil as well, is included in the design of the universe which is partially known to us; but we cannot say without denying the Divine omnipotence, that another equally perfect universe could not be created in which evil would have no place.

St. Thomas also provides explanations of what are now generally considered to be the two main difficulties of the subject, viz., the Divine permission of foreseen moral evil, and the question finally arriving thence, why God chose to create anything at all. First, it is asked why God, foreseeing that his creatures would use the gift of free will for their own injury, did not either abstain from creating them, or in some way safeguard their free will from misuse, or else deny them the gift altogether? St. Thomas replies (C. G., II, xxviii) that God cannot change His mind, since the Divine will is free from the defect of weakness or mutability. Such mutability would, it should be remarked, be a defect in the Divine nature (and therefore impossible), because if God's purpose were made dependent on the foreseen free act of any creature, God would thereby sacrifice His own freedom, and would submit Himself to His creatures, thus abdicating His essential supremacy--a thing which is, of course, utterly inconceivable. Secondly, to the question why God should have chosen to create, when creation was in no way needful for His own perfection, St. Thomas answers that God's object in creating is Himself; He creates in order to manifest his own goodness, power, and wisdom, and is pleased with that reflection or similitude of Himself in which the goodness of creation consists. God's pleasure is the one supremely perfect motive for action, alike in God Himself and in His creatures; not because of any need, or inherent necessity, in the Divine nature (C. G., I, xxviii; II, xxiii), but because God is the source, centre, and object, of all existence. (I, Q. 65:a. 2; cf. Proverbs 26 and Conc. Vat., can. 1:v; Const. Dogm., 1.) This is accordingly the sufficient reason for the existence of the universe, and even for the suffering which moral evil has introduced into it. God has not made the world primarily for man's good, but for His own pleasure; good for man lies in conforming himself to the supreme purpose of creation, and evil in departing from it (C.G., III, xvii, cxliv). It may further be

understood from St. Thomas, that in the diversity of metaphysical evil, in which the perfection of the universe as a whole is embodied, God may see a certain similitude of His own threefold unity (cf. I, Q. xii); and again, that by permitting moral evil to exist He has provided a sphere for the manifestation of one aspect of His essential justice (cf. I, Q. lxv, a. 2; and I, Q. xxi, a. 1, 3).

It is obviously impossible to suggest a reason why this universe in particular should have been created rather than another; since we are necessarily incapable of forming an idea of any other universe than this. Similarly, we are unable to imagine why God chose to manifest Himself by the way of creation, instead of, or in addition to, the other ways, whatever they may be, by which He has, or may have, attained the same end. We reach here the utmost limit of speculation; and our inability to conceive the ultimate reason for creation (as distinct from its direct motive) is paralleled, at a much earlier stage of the enquire, by the inability of the non-creationist schools of thought to assign any ultimate cause for the existence of the order of nature. It will be observed that St. Thomas's account of evil is a true Theodicy, taking into consideration as it does every factor of the problem, and leaving unsolved only the mystery of creation, before which all schools of thought are equally helpless. It is as impossible to know, in the fullest sense, why this world was made as to know how it was made; but St. Thomas has at least shown that the acts of the Creator admit of complete logical justification, notwithstanding the mystery in which, for human intelligence, they can never wholly cease to be involved. On Catholic principles, the amelioration of moral evil and its consequent suffering can only take place by means of individual reformation, and not so much through increase of knowledge as through stimulation or re-direction of the will. But since all methods of social improvement that have any value must necessarily represent a nearer approach to conformity with Divine laws they are welcomed and furthered by the Church, as tending, at least indirectly, to accomplish the purpose for which she exists.

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The desire of vengeance. Its ethical rating depends upon the quality of the vengeance and the quantity of the passion. When these are in conformity with the prescriptions of balanced reason, anger is not a sin. It is rather a praiseworthy thing and justifiable with a proper zeal. It becomes sinful when it is sought to wreak vengeance upon one who has not deserved it, or to a greater extent than it has been deserved, or in conflict with the dispositions of law, or from an improper motive. The sin is then in a general sense mortal as being opposed to justice and charity. It may, however, be venial because the punishment aimed at is but a trifling one or because of lack of full deliberation. Likewise, anger is sinful when there is an undue vehemence in the passion itself, whether inwardly or outwardly. Ordinarily it is then accounted a venial sin unless the excess be so great as to go counter seriously to the love of God or of one's neighbour.

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"Good" is one of those primary ideas which cannot be strictly defined. In order to fix its philosophical significance we may begin by observing that the word is employed firstly as an adjective and secondly as a substantive. This distinction which is clearly marked in French by the two different terms, bon and le bien, may be preserved in English by prefixing an article to the term when it is employed substantively. We call a tool or instrument good, if it serves the purpose for which it is intended. That is to say, it is good because it is an efficient means to obtain a desired result. The result, in turn, may be desired for itself, or it may be sought as a means to some ulterior end. If it is sought for itself, it is or it is estimated by us to be a good, and therefore desirable on its own account. When we take some step to obtain it, it is the end of our action. The series of

means and ends either stretches out indefinitely, or it must terminate in some desired object or objects which are ends in themselves. Again we sometimes call a thing good because it possesses completely, or in a high degree, the perfections proper to its nature, as a good painting, good respiration. Sometimes, too, things are termed good because they are of a nature to produce something desirable; that is, they are good casually. Finally, we speak of good conduct, a good man, a good intention, and here the adjective has for us a sense different from any of the foregoing, unless indeed, we are utilitarian philosophers, to whom morally good is but another term for useful.

Now in all these locutions the word conveys directly or indirectly the idea of desirability. The merely useful is desired for the end towards which it is employed; the end is desired on its own account. The latter is conceived as possessing some character, quality, power, which renders it an object of desire. Two questions now arise:

What is it which, in the nature or being of any object, constitutes it desirable? Or, in more technical phrase, what, metaphysically speaking, constitutes the good or goodness in a thing, absolutely considered?

What is the relationship existing between the good thus absolutely constituted and the subject to which it is desirable? Or what is implied by good, relatively considered?

These two questions may be combined in one: "What is the good in the ontological order?" In exposing the reply to this question we shall come across the moral good, and the ethical aspect of the problem, which shall be treated in the second place.

Ontological

In Greek philosophy no topic receives more attention than the nature of the good. The speculations of Plato and Aristotle, especially have had a notable influence on Christian thought; they were adopted, in eclectic fashion, by the early Fathers, who combined many of the ancient philosophic ideas with revealed truth, by correcting some and amplifying others. The synthesis was carried on by the earlier Scholastics, and took definitive form from the hand of St. Thomas. Some of his predecessors, as well as some of his followers, disagree with him on a few minor points, most of which, however, are of a character too subtle to call for attention in this article. We shall, therefore, present the doctrine of St. Thomas in outline as the approved teaching of our schools.

Plato

According to Plato, in the objective order corresponding to our thought, there are two different worlds: the world of things, and the incomparably higher, nobler world of ideas, which transcends the world of things. The objects corresponding directly to our universal concepts are not things, but ideas. The objective idea is not indwelling in the essences of those things which fall within the scope of our corresponding universal concept, but the thing borrows or derives something from the idea. While the being or existence proper to the world of things is imperfect, unstable, essentially transitory, and therefore not truly deserving of the name of being, which implies permanence, ideas on the contrary are incorruptible, unchangeable, and truly existence. Now, among ideas the noblest and highest is the idea good: it is the supreme and sovereign idea. Whatever things possess goodness have it only because they participate in or draw from, the

Sovereign Good. Their goodness then, is something distinct from, and added to, their proper essences or being. What, in Plato's mind, is the nature of this participation we need not explain further than that he makes it consist in this, that the thing is a copy or imitation of the idea. This sovereign idea, the Good, is identical with God. It is not a synthesis of all other ideas but is unique, transcendent, and individual. Whether Plato held that other ideas exist in God as in their proper dwelling-place is not quite clear. Aristotle so interpreted Plato; and it is very likely that Aristotle was better qualified to understand Plato's meaning than were subsequent philosophers who have disputed his interpretation. The Supreme Good imparts to the intellect the power to perceive, and gives intelligibility to the intelligible. It is, therefore, the source of truth. God, the essential and supreme Good, can impart nothing that is not good. This view leads to the inference that the origin of evil lies beyond the control of God. The theory leans, therefore, to dualism, and its influence may be traced through the early Gnostic and Manichaeian heresies, and, in a minor degree, in the doctrines of the Priscillianists and Albigenses.

Aristotle

Starting from the Platonic definition, good is that which all desire, Aristotle, rejecting the Platonic doctrine of a transcendent world of ideas, holds that the good and being are identical; good is not something added to being, it is being. Everything that is, is good because it is; the quantity, if one may use the word loosely, of being or existence which a thing possesses, is at the same time the stock of goodness. A diminution or an increase of its being is a diminution or increase of its goodness. Being and the good are, then, objectively the same, every being is good, every good is being. Our concepts, being and good differ formally: the first simply denotes existence; the second, existence as a perfection, or the power of contributing to the perfection of a being. It follows from this that evil is not being at all; it is, on the contrary, the privation of being. Again, while being, viewed as the object of tendency, appetite, or will, gives rise to the concept good, so, when considered as the proper object of the intellect, it is represented under the concept true or truth, and it is the beautiful, inasmuch as the knowledge of it is attended by that particular pleasurable emotion which we call aesthetic. As god is the fullness of being, so, therefore, the supreme, infinite Being is also the Supreme Good from which all creatures derive their being and goodness.

Neo-Platonism

The neo-Platonists perpetuated the Platonic theory, mixed with Aristotelean, Judaic, and other oriental ideas. Plotinus introduced the doctrine of a triple hypostasis, i.e. the one, the intelligence, and the universal soul, above the world of changing being, which is multiple. The intelligence is ordained to good; but, incapable of grasping it in its entirety, it breaks it up into parts, which constitute the essences. These essences by becoming united with a material principle constitute things. The Pseudo-Dionysius propagated the Platonic influence in his work "De Nominibus Divinis", the doctrine of which is based on the scriptures. God is supereminently being — "I am who am" — but in Him the good is anterior to being, and the ineffable name of God is above all His other names. The good is more universal than being, for it embraces the material principle which does not possess any being of its own. The bond which unites beings among themselves and to

the Supreme Being is love, which has for its object the good. The trend of the Pseudo-Dionysius is away from the dualism which admits a principle of evil, but on the other hand, it inclines towards pantheism.

The Fathers

The Fathers, in general, treated the question of good from the standpoint of hermeneutics rather than from the philosophic. Their chief concern is to affirm that God is the Supreme Good, that He is the creator of all that exists, that creatures derive their goodness from Him, while they are distinct from Him; and that there is no supreme independent principle of evil. St. Augustine, however (*De Natura boni*, P.L., XLIII), examines the topic fully and in great detail. Some of his expressions seem tinged with the Platonic notion that good is antecedent to being; but elsewhere he makes the good, and being in God fundamentally identical. Boethius distinguishes a double goodness in things created; first, that which in them is one with their being; second, an accidental goodness added to their nature by God. In God these two elements of good, the essential and the accidental, are but one, since there are no accidents in God.

Scholastic doctrine

St. Thomas starts from the Aristotelean principle that being and the good are objectively one. Being conceived as desirable is the good. The good differs from the true in this, that, while both are objectively nothing else than being, the good is being considered as the object of appetite, desire, and will, the true is being as the object of the intellect. God, the Supreme Being and the source of all other being is consequently the Supreme Good, and the goodness of creatures results from the diffusion of His goodness. In a creature, considered as a subject having existence, we distinguish several elements of the goodness which it possesses:

Its existence or being, which is the ground of all the other elements.

Its powers, activities, and capacities. These are the complement of the first, and they serve it to pursue and appropriate whatever is requisite for and contributory to sustaining its existence, and developing that existence into the fullness of perfection proper to it.

Each perfection that is acquired is a further measure of existence for it, hence a good. The totality of these various elements, forming its total good subjectively, that is, its entire being in a state of normal perfection according to its mind, is its good complete. This is the sense of the axiom: *omne ens est bonum sibi* (every being is a good unto itself).

The privation of any of its powers or due perfections is an evil for it, as, for instance, blindness, the loss of the power of sight, is an evil for an animal. Hence evil is not something positive and does not exist in itself; as the axiom expresses it, *malum in bono fundatur* (evil has its base in good).

Let us pass now to good in the relative sense. Every being has a natural tendency to continue and to develop itself. This tendency brings its activities into play; each power has its proper object, and a *conatus* pushing it to action. The end to which action is directed is something that is of a nature to contribute, when obtained, to the well-being

or perfection of the subject. For this reason it is needed, pursued, desired, and, because of its desirability, is designated good. For example, the plant for its existence and development requires light, air, heat, moisture, nutriment. It has various organs adapted to appropriate these things, which are good for it, and, when by the exercise of these functions it acquires and appropriates them, it reaches its perfection and runs its course in nature. Now if we look into the cosmos, we perceive that the innumerable varieties of being in it are bound together in an indescribably complex system of mutual action and interaction, as they obey the laws of their nature. One class contributes to the other in that orderly relationship which constitutes the harmony of the universe. True — to change the metaphor — with our limited powers of observation we are unable to follow the innumerable threads of this large and varied sweeps to warrant the induction that everything is good for some other thing, that everything has its proper end in the great whole. *Omne ens est bonum alteri*. Since this orderly correlation of things is necessary to them in order that they may obtain from one another the help which they need, it too is good for them. This order is also a good in itself, because it is a created reflection of the unity and harmony of the Divine being and goodness. When we consider the Supreme Being as the efficient cause, conservator, and director of this majestic order, we reach the conception of Divine providence. And then arises the question, what is the end towards which this Providence directs the universe? The end again is the good, i.e. God Himself. Not indeed that, as in the case of creatures He may derive any advantage or perfection from the world, but that it, by participating in His goodness, may manifest it. This manifestation is what we understand by the expression, giving glory to God. God is the Alpha and the Omega of the good; the source from which it flows, the end to which it returns. I am the Beginning and I am the End. It must be remembered that, throughout the treatment of this subject, the term good, like all other terms which we predicate of God and of creatures is used not univocally but analogically when referred to God. (See ANALOGY.)

The defined doctrine on the good, ontologically considered, is formulated by the Vatican Council (Session III, Const. de Fide Catholica, cap.i):

This one, only, true God, of His own goodness and almighty power, not for the increase of His own happiness, not to acquire but to manifest His perfection by the blessings which He bestows on creatures, with absolute freedom of counsel created from the beginning of time both the spiritual and the corporeal creature, to wit, the angelic and the mundane; and afterwards the human creature.

In Canon 4 we read:

If anyone shall say that finite things, both corporeal and spiritual, or at least spiritual, have emanated from the Divine substance; or that the Divine essence, by the manifestation and evolution of itself, becomes all things; or lastly, that God is universal or indefinite being, which by determining itself constitutes the universality of things distinct according to genera species, and individuals, let him be anathema.

Ethical

The moral good is not a kind, distinct from the good viewed ontologically; it is one form of perfection proper to human life, but, because of its excellence and supreme practical importance, it demands special treatment with reference to its own distinctive character which differentiates it from all other goods and perfections of man. It is again, in Greek philosophy, that we find the principles which have supplied the school with a basis for rational speculations, controlled and supplemented by revelation.

Plato

The supreme good of man is, as we have seen, the idea good, identical with God. By union with God man attains his highest subjective good, which is happiness. This assimilation is effected by knowledge and love; the means to achieve it is to preserve in the soul a due harmony throughout its various parts in subordination to the intellect which is the highest faculty. The establishment of this harmony brings man to a participation in the Divine unity; and through this union man attains to happiness, which remains even though he suffers pain and the privation of perishable goods. To regulate our actions harmoniously we stand in need of true knowledge, i.e. wisdom. The highest duty of man, therefore, is to obtain wisdom, which leads to God.

Aristotle

The end of man, his highest subjective good, is happiness or well-being. Happiness is not pleasure; for pleasure is a feeling consequent upon action, while happiness is a state of activity. Happiness consists in perfect action, i.e. the actual exercise by man of his faculties — especially of his highest faculty, the speculative intellect — in perfect correspondence, with the norm which his nature itself prescribes. Action may deviate from this norm either by excess or defect. The golden mean is to be preserved, and in this consists virtue. The various faculties, higher and lower, are regulated by their respective virtues to carry on their activities in due order. Pleasure follows action duly performed, even the highest form of activity, i.e. speculative contemplation of truth; but, as has been noted, happiness consists in the very operation itself. A life of contemplation, however, cannot be enjoyed unless a man possesses enough goods of the lower orders to relieve him from the toils and the cares of life. Hence happiness is beyond the reach of many. It is to be observed therefore that, while both Plato and Aristotle, as well as the Scholastics, hold that happiness is the end of man, their conception of happiness is quite different from the hedonistic idea of happiness as presented in English utilitarianism. For the utilitarian happiness is the sum total of pleasurable feelings, from whatever source they may be derived. On the other hand, in our sense, happiness — eudaimonia, beatitudo — is a distinct state or condition of consciousness accompanying and dependent on the realization in conduct of one definite good or perfection, the nature of which is objectively fixed and not dependent on our individual preferences. (See UTILITARIANISM).

Hedonists

The supreme good of man according to Aristippus is pleasure or the enjoyment of the moment, and pleasure is essentially gentle motion. Pleasure can never be bad, and the

primary form of it is bodily pleasure. But, in order to secure the maximum of pleasure, prudent self-control is necessary; and this is virtue. Epicurus held that pleasure is the chief good; but pleasure is rest, not motion; and the highest form of pleasure is freedom from pain and the absence of all desires or needs that we cannot satisfy. Hence an important means towards happiness is the control of our desires, and the extinction of those that we cannot gratify, which is brought about by virtue. (See CYRENAIC SCHOOL OF PHILOSOPHY; HEDONISM, HAPPINESS.)

The Stoics

Everything in the universe is regulated by law. Man's highest good, or happiness, is to conform his conduct to universal law, which is Divine in its origin. To pursue this end is virtue. Virtue is to be cultivated in scorn of consequences, whether pleasurable or painful. The Stoic principle, "duty for duty's sake alone", reappears in Kant, with the modification that the norm of right action is not to be regarded as imposed by a Divine will; its original source is the human mind, or the free spirit itself.

St. Thomas

The radical difference which distinguishes the nobler forms of ancient ethics from Christian ethics is that, whereas the former identifies virtuous life with happiness, that is, with the possession and enjoyment of the highest good, the Christian conception is that a virtuous life, while it is, indeed, the proximate end and good of man, is not, in itself, his ultimate end and supreme good. A life of virtue, the moral good, leads him to the acquisition of an ulterior and ultimate end. Furthermore the happiness, which in an imperfect measure attends the virtuous life, may be accompanied with pain, sorrow, and the privation of terrestrial goods; complete happiness (beatitudo) is not to be found in earthly existence, but in the life to come, and will consist in union with God, the Supreme Good.

(A) The Proximate End and Good (Bonum Morale)

Like all creatures involved in the cosmic system, man requires and seeks for the conservation and perfection of his being a variety of things and conditions, all of which are, therefore, good for him. A composite being, partly corporeal and partly spiritual, he possesses two sets of tendencies and appetites. Rational, he employs contrivance in order to obtain goods not immediately within his reach. That he may attain the perfection of this highly complex nature, he must observe an order in the pursuit of different kinds of goods, lest the enjoyment of a good of lower value may cause him to lose or forfeit a higher one, in which case the former would be no true benefit to him at all. Besides, with a hierarchy of activities, capacities, and needs, he is a unity, an individual, a person; hence there exists for him a good in which all is other goods focus in harmonious correlation; and they are to be viewed and valued through the medium of this paramount good, not merely in isolated relation to their respective corresponding appetites.

There are, then, several divisions of good;

corporeal good is whatever contributes to the perfection of the purely animal nature; spiritual good is that which perfects the spiritual faculty-knowledge, truth; useful good is that which is desired merely as a means to something else; the delectable or pleasurable good is any good regarded merely in the light of the pleasure it produces.

The moral good (*bonum honestum*) consists in the due ordering of free action or conduct according to the norm of reason, the highest faculty, to which it is to conform. This is the good which determines the true valuation of all other goods sought by the activities which make up conduct. Any lower good acquired to the detriment of this one is really but a loss (*bonum apparens*). While all other kinds of good may, in turn, be viewed as means, the moral good is good as an end and is not a mere means to other goods. The pleasurable, though not in the order of things an independent end in itself, may be deliberately chosen as an end of action, or object of pursuit. Now let us apply these distinctions. Good being the object of any tendency, man has as many kinds of goods as he has appetites, needs, and faculties. The normal exercise of his powers and the acquisition thereby of any good is followed by satisfaction, which, when it reaches a certain degree of intensity, is the feeling of pleasure. He may and sometimes does pursue things not on account of their intrinsic worth, but simply that he may obtain pleasure from them. On the other hand, he may seek a good on account of its intrinsic power to satisfy a need or to contribute to the perfection of his nature in some respect. This may be illustrated in the case of food; for as the old adage has it, "the wise man eats to live, the epicure lives to eat."

The faculty which is distinctively human is reason; man lives as a man properly speaking, when all his activities are directed by reason according to the law which reason reads in his very nature. This conformity of conduct to reason dictates is the highest natural perfection that his activities can possess; it is what is meant by rectitude of conduct, righteousness, or the moral good. "Those actions", says St. Thomas, "are good which are conformable to reason. Those are bad which are contrary to reason" (I-II:18:5). "The proximate rule of free action is reason, the remote is the eternal law, that is, the Divine Nature" (I-II:21:1, I-II:19:4). The motive impelling us to seek the moral good is not self-interest, but the intrinsic worth of righteousness. Why does a just man pay his debts? Ask him and he will reply, perhaps, in the first instance, "Because it is my duty". But ask him further: "Why do you fulfill this duty?" He will answer: "Because it is right to do so". When other goods are pursued in violation of the rational order, action is deprived of its due moral perfection and, therefore, becomes wrong or bad, though it may retain all its other ontological goodness. The good which is the object of such an action, although it retains its particular relative goodness with regard to the want which it serves, is not a good for the whole personality. For example, if, on a day when flesh meat is forbidden, a man dines on roast-beef, the food is just as good physically as it would be on any other day, but this goodness is outweighed, because his action is a violation of reason which dictates that he ought to obey the command of lawful authority.

While the moral good is fixed by the Author of nature, yet, because man is endowed with free will or the power of electing which good he shall make the goal of action, he can, if he pleases, ignore the dictates of right reason and seek his other goods in a disorderly

manner. He may pursue pleasure, riches, fame, or any other desirable end, though his conscience — that is, his reason — tells him that the means which he takes to satisfy his desire is wrong. He thereby frustrates his rational nature and deprives himself of his highest perfection. He cannot change the law of things, and this privation of his highest good is the immediate essential punishment incurred by his violation of the moral law. Another punishment is that the loss is attended, generally speaking, by that peculiar painful feeling called remorse; but this effect may cease to be perceived when the moral impulses of reason have been habitually disregarded.

In order that an action may possess in an essential degree — no action is absolutely perfect — its moral perfection, it must be in conformity with the law in three respects:

The action, considered under the character by which it ranks as an element of conduct, must be good. The physical act of giving another person money may be either an act of justice, when one pays a debt, or it may be an act of mercy or benevolence, as it is if one give the money to relieve distress. Both, of these actions possess the fundamental element of goodness (*bonum ex objecto*).

The motive, if there is a motive beyond the immediate object of the act, must also be good. If one pays a man some money that one owes him with the purpose, indeed, of paying one's debts, but also with the ulterior purpose of enabling him to carry out a plot to murder one's enemy, the end is bad, and the action is thereby vitiated. The end which is the motive must also be good (*bonum ex fine*). Thus, an action, otherwise good, is spoiled if directed to an immoral end; conversely, however, an action which in its fundamental character is bad is not rendered good by directing it to a good end. The end does not justify the means.

The circumstances under which the action is performed should be in entire conformity with reason, otherwise it lacks something of moral completeness, though it may not be thereby rendered totally immoral. We frequently say that something which a person has done was right enough in itself, but he did not do it in the proper place or season.

This triple goodness is expressed in the axiom: *bonum ex integra causa, malum ex quocumque defectu* ("An action is good when good in every respect; it is wrong when wrong in any respect").

(B) The Ultimate Good — God — Beatitude

The perfection of life, then, is to realize the moral good. But now arises the question: "Is life its own end?" Or, in other words: "What is the ultimate end appointed for man?" To answer this question we must consider the good first under the aspect of end. We consider the good first under the aspect of end. "We not alone act", says St. Thomas, "for an immediate end, but all our actions converge towards an ultimate end or good, otherwise the entire series would be aimless." The test by which we may determine whether any object of pursuit is the ultimate end is: "Does it satisfy all desire?" If it does not, it is not adequate to complete man's perfection and establish him in the possession of his highest good and consequent happiness. Here St. Thomas, following St. Augustine, examines the various objects of human desire — pleasure, riches, power, fame, etc. — and rejects them all as inadequate. What then is the highest good, the

ultimate end? St. Thomas appeals to Revelation which teaches that in life to come the righteous shall possess and enjoy God himself in endless fruition. The argument is summed up in the well-known words of St. Augustine: "Thou has made us, O Lord, for Thyself, and our hearts are restless till they rest in Thee". The moral condition necessary to this future consummation is that our wills be here conformed to the Divine will as expressed in the moral law and in His revealed positive law. Thus the attainment of the proximate good in this life leads to the possession of the Supreme Good in the next. Another condition indispensable is that our actions be vivified by Divine grace. What precisely will be the act by which the soul will apprehend the Sovereign Good is a disputed question among theologians. The Thomist theory is that it will be an act of the intellect, while the Scotist opinion is that it will be an act of the will. However this may be, one thing is dogmatically certain: the soul in this assimilation shall not lose its selfhood, nor be absorbed according to the pantheistic sense in the Divine Substance.

A word or two may be added upon a point which owing to the prevalence of Kantian ideas is of actual importance. As we have seen, the moral good and the supreme good are ends in themselves; they are not means, nor are they to be pursued merely as means to pleasure or agreeable feeling. But may we make the agreeable any part of our motive? Kant answers in the negative; for to allow this to enter into our motive is to vitiate the only moral motive, "right for right's sake," by self interest. This theory does not pay due regard to the order of things. The pleasurable feeling attendant upon action, in the order of nature, established by God, served as a motive to action, and its function is to guarantee that actions necessary welfare shall not be neglected. Why, then, should it be unlawful to aim at an end which God has attached to the good? Similarly as the attainment of our supreme good will be the cause of everlasting happiness, we may reasonably make this accompanying end the motive of our action, provided that we do not make it the sole or predominant motive.

In conclusion, we may now state in a word the central idea of our doctrine. God as Infinite Being is Infinite Good; creatures are good because they derive their measure of being from Him. This participation manifests His goodness, or glorifies God, which is the end for which he created man. The rational creature is destined to be united to God as the Supreme End and Good in a special manner. In order that he may attain to this consummation, it is necessary that in this life, by conforming his conduct to conscience, the interpreter of the moral law, he realizes in himself the righteousness which is the true perfection of his nature. Thus God is the Supreme Good, as principle and as end. "I am the beginning and I am the end."

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(More correctly ORMUZD AND AHRIMAN.)

The modern Persian forms of Anro-Mainyus and Ahura Mazda, the Evil Spirit and the Good Spirit, respectively, of the Avestic or Zoroastrian religion of the Ancient Iranians and modern Parsees. (See AVESTA.)

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Demons

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(Greek daimon and daimonion, Latin daemonium).

In Scripture and in Catholic theology this word has come to mean much the same as devil and denotes one of the evil spirits or fallen angels. And in fact in some places in the New Testament where the Vulgate, in agreement with the Greek, has daemonium, our vernacular versions read devil. The precise distinction between the two terms in ecclesiastical usage may be seen in the phrase used in the decree of the Fourth Lateran Council: "Diabolus enim et alii daemones" (The devil and the other demons), i.e. all are demons, and the chief of the demons is called the devil. This distinction is observed in the Vulgate New Testament, where diabolus represents the Greek diabolos and in almost every instance refers to Satan himself, while his subordinate angels are described, in accordance with the Greek, as daemones or daemonia. This must not be taken, however, to indicate a difference of nature; for Satan is clearly included among the daemones in James 2:19 and in Luke 11:15-18.

But though the word demon is now practically restricted to this sinister sense, it was otherwise with the earlier usage of the Greek writers. The word, which is apparently derived from daio "to divide" or "apportion", originally meant a divine being; it was occasionally applied to the higher gods and goddesses, but was more generally used to denote spiritual beings of a lower order coming between gods and men. For the most part these were beneficent beings, and their office was somewhat analogous to that of the angels in Christian theology. Thus the adjective eydaimon "happy", properly meant one who was guided and guarded by a good demon. Some of these Greek demons, however, were evil and malignant. Hence we have the counterpart to eudamonia "happiness", in kakodaimonia which denoted misfortune, or in its more original meaning, being under the possession of an evil demon. In the Greek of the New Testament and in the language of the early Fathers, the word was already restricted to the sinister sense, which was natural enough, now that even the higher gods of the Greeks had come to be regarded as devils.

We have a curious instance of the confusion caused by the ambiguity and variations in the meaning of the word, in the case of the celebrated "Daemon" of Socrates. This has been understood in a bad sense by some Christian writers who have made it a matter of reproach that the great Greek philosopher was accompanied and prompted by a demon. But, as Cardinal Manning clearly shows in his paper on the subject, the word here has a very different meaning. He points to the fact that both Plato and Xenophon use the form daimonion, which Cicero rightly renders as divinum aliquid, "something divine". And after a close examination of the account of the matter given by Socrates himself in the reports transmitted by his disciples, he concludes that the promptings of the "Daemon" were the dictates of conscience, which is the voice of God.

It may be observed that a similar change and deterioration of meaning has taken place in the Iranian languages in the case of the word daeva. Etymologically this is identical with the Sanskrit deva, by which it is rendered in Neriosengh's version of the Avesta. But whereas the devas of Indian theology are good and beneficent gods, the daevas of the Avesta are hateful spirits of evil. (See also DEMONOLOGY.)

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Ahriman and Ormuzd

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Hatred

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Hatred in general is a vehement aversion entertained by one person for another, or for something more or less identified with that other. Theologians commonly mention two distinct species of this passion.

One (*odium abominationis*, or loathing) is that in which the intense dislike is concentrated primarily on the qualities or attributes of a person, and only secondarily, and as it were derivatively, upon the person himself.

The second sort (*odium inimicitiae*, or hostility) aims directly at the person, indulges a propensity to see what is evil and unlovable in him, feels a fierce satisfaction at anything tending to his discredit, and is keenly desirous that his lot may be an unmixedly hard one, either in general or in this or that specified way.

This second kind of hatred, as involving a very direct and absolute violation of the precept of charity, is always sinful and may be grievously so. The first-named species of hatred, in so far as it implies the reprobation of what is actually evil, is not a sin and may even represent a virtuous temper of soul. In other words, not only may I, but I even ought to, hate what is contrary to the moral law. Furthermore one may without sin go so far in the detestation of wrongdoing as to wish that which for its perpetrator is a very well-defined evil, yet under another aspect is a much more signal good. For instance, it would be lawful to pray for the death of a perniciously active heresiarch with a view to putting a stop to his ravages among the Christian people. Of course, it is clear that this apparent zeal must not be an excuse for catering to personal spite or party rancour. Still, even when the motive of one's aversion is not impersonal, when, namely, it arises from the damage we may have sustained at the hands of others, we are not guilty of sin unless besides feeling indignation we yield to an aversion unwarranted by the hurt we have suffered. This aversion may be grievously or venially sinful in proportion to its excess over that which the injury would justify.

When by any conceivable stretch of human wickedness God Himself is the object of hatred the guilt is appallingly special. If it be that kind of enmity (*odium inimicitiae*) which prompts the sinner to loathe God in Himself, to regret the Divine perfections precisely in so far as they belong to God, then the offence committed obtains the undisputed primacy in all the miserable hierarchy of sin. In fact, such an attitude of mind is fairly and adequately described as diabolical; the human will detaches itself immediately from God; in other sins it does so only mediately and by consequence, that is, because of its inordinate use of some creature it is averted from God. To be sure, according to the teaching of St. Thomas (II-II:24:12) and the theologians, any mortal sin carries with it the loss of the habit of supernatural charity, and implies so to speak a sort of virtual and interpretive hatred of God, which, however, is not a separate specific malice to be referred to in confession, but only a circumstance predicable of every grievous sin.

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Evil

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Evil, in a large sense, may be described as the sum of the opposition, which experience shows to exist in the universe, to the desires and needs of individuals; whence arises, among human beings at least, the sufferings in which life abounds. Thus evil, from the

point of view of human welfare, is what ought not to exist. Nevertheless, there is no department of human life in which its presence is not felt; and the discrepancy between what is and what ought to be has always called for explanation in the account which mankind has sought to give of itself and its surroundings. For this purpose it is necessary (1) to define the precise nature of the principle that imparts the character of evil to so great a variety of circumstances, and (2) to ascertain, as far as may be possible, the source from which it arises.

With regard to the nature of evil, it should be observed that evil is of three kinds — physical, moral, and metaphysical. Physical evil includes all that causes harm to man, whether by bodily injury, by thwarting his natural desires, or by preventing the full development of his powers, either in the order of nature directly, or through the various social conditions under which mankind naturally exists. Physical evils directly due to nature are sickness, accident, death, etc. Poverty, oppression, and some forms of disease are instances of evil arising from imperfect social organization. Mental suffering, such as anxiety, disappointment, and remorse, and the limitation of intelligence which prevents human beings from attaining to the full comprehension of their environment, are congenital forms of evil; each vary in character and degree according to natural disposition and social circumstances.

By moral evil are understood the deviation of human volition from the prescriptions of the moral order and the action which results from that deviation. Such action, when it proceeds solely from ignorance, is not to be classed as moral evil, which is properly restricted to the motions of will towards ends of which the conscience disapproves. The extent of moral evil is not limited to the circumstances of life in the natural order, but includes also the sphere of religion, by which man's welfare is affected in the supernatural order, and the precepts of which, as depending ultimately upon the will of God, are of the strictest possible obligation (see SIN). The obligation to moral action in the natural order is, moreover, generally believed to depend on the motives supplied by religion; and it is at least doubtful whether it is possible for moral obligation to exist at all apart from a supernatural sanction.

Metaphysical evil is the limitation by one another of various component parts of the natural world. Through this mutual limitation natural objects are for the most part prevented from attaining to their full or ideal perfection, whether by the constant pressure of physical condition, or by sudden catastrophes. Thus, animal and vegetable organisms are variously influenced by climate and other natural causes; predatory animals depend for their existence on the destruction of life; nature is subject to storms and convulsions, and its order depends on a system of perpetual decay and renewal due to the interaction of its constituent parts. If animals suffering is excluded, no pain of any kind is caused by the inevitable limitations of nature; and they can only be called evil by analogy, and in a sense quite different from that in which the term is applied to human experience. Clarke, moreover, has aptly remarked (Correspondence with Leibniz, letter ii) that the apparent disorder of nature is really no disorder, since it is part of a definite scheme, and precisely fulfills the intention of the Creator; it may therefore be

counted as a relative perfection rather than an imperfection. It is, in fact, only by a transference to irrational objects of the subjective ideals and aspirations of human intelligence, that the "evil of nature" can be called evil in any sense but a merely analogous one. The nature and degree of pain in lower animals is very obscure, and in the necessary absence of data it is difficult to say whether it should rightly be classed with the merely formal evil which belongs to inanimate objects, or with the suffering of human beings. The latter view was generally held in ancient times, and may perhaps be referred to the anthropomorphic tendency of primitive minds which appears in the doctrine of metempsychosis. Thus it has often been supposed that animal suffering, together with many of the imperfections of inanimate nature, was due to the fall of man, with whose welfare, as the chief part of creation, were bound up the fortunes of the rest (see Theoph. Antioch., *Ad Autolyc.*, II; cf. Genesis 3 and 1 Corinthians 9). The opposite view is taken by St. Thomas (I, Q. xcvi, a. 1,2). Descartes supposed that animals were merely machines, without sensation or consciousness; he was closely followed by Malebranche and Cartesians generally. Leibniz grants sensation to animals, but considers that mere sense-perception, unaccompanied by reflexion, cannot cause either pain or pleasure; in any case he holds the pain and pleasure of animals to be parable in degree to those resulting from reflex action in man (see also Maher, *Psychology*, Suppt. A, London, 1903).

It is evident again that all evil is essentially negative and not positive; i.e. it consists not in the acquisition of anything, but in the loss or deprivation of something necessary for perfection. Pain, which is the test or criterion of physical evil, has indeed a positive, though purely subjective existence as a sensation or emotion; but its evil quality lies in its disturbing effect on the sufferer. In like manner, the perverse action of the will, upon which moral evil depends, is more than a mere negation of right action, implying as it does the positive element of choice; but the morally evil character of wrong action is constituted not by the element of choice, but by its rejection of what right reason requires. Thus Origen (*In Joh.*, ii, 7) defines evil as *stéresis*; the Pseudo-Dionysius (*De Div. Nom.* iv) as the non-existent; Maimonides (*Dux perplex.* iii, 10) as "*privato boni alicujus*"; Albertus Magnus (adopting St. Augustine's phrase) attributes evil to "*aliqua causa deficiens*" (*Summa Theol.*, I, xi, 4); Schopenhauer, who held pain to be the positive and normal condition of life (pleasure being its partial and temporary absence), nevertheless made it depend upon the failure of human desire to obtain fulfillment--"the wish is in itself pain". Thus it will be seen that evil is not a real entity; it is relative. What is evil in some relations may be good in others; and probably there is no form of existence which is exclusively evil in all relations. Hence it has been thought that evil cannot truly be said to exist at all, and is really nothing but a "lesser good." But this opinion seems to leave out of account the reality of human experience. Though the same cause may give pain to one, and pleasure to another, pain and pleasure, as sensations or ideas, cannot but be mutually exclusive. No one, however, has attempted to deny this very obvious fact; and the opinion in question may perhaps be understood as merely a paradoxical way of stating the relativity of evil.

There is practically a general agreement of authorities as the nature of evil, some

allowance being made for varying modes of expression depending on a corresponding variety of philosophical presuppositions. But on the question of the origin of evil there has been, and is a considerable diversity of opinion. The problem is strictly a metaphysical one; i.e. it cannot be solved by a mere experimental analysis of the actual conditions from which evil results. The question, which Schopenhauer has called "the punctum pruriens of metaphysics", is concerned not so much with the various detailed manifestations of evil in nature, as with the hidden and underlying cause which has made these manifestations possible or necessary; and it is at once evident that enquiry in a region so obscure must be attended with great difficulty, and that the conclusions reached must, for the most part be of a provisional and tentative character. No system of philosophy has ever succeeded in escaping from the obscurity in which the subject is involved; but it is not too much to say that the Christian solution offers, on the whole, fewer difficulties, and approaches more nearly to completeness than any other. The question may be stated thus. Admitting that evil consists in a certain relation of man to his environment, or that it arises in the relation of the component parts of the totality of existence to one another, how comes it that though all are alike the results of a universal cosmic process, this universal agency is perpetually at war with itself, contradicting and thwarting its own efforts in the mutual hostility of its progeny? Further, admitting that metaphysical evil in itself may be merely nature's method, involving nothing more than a continual redistribution of the material elements of the universe, human suffering and wrongdoing still and out as essentially opposed to the general scheme of natural development, and are scarcely to be reconciled in thought with any conception of unity or harmony in nature. To what, then, is the evil of human life, physical and moral, to be attributed as its cause? But when the universe is considered as the work of an all-benevolent and all-powerful Creator, a fresh element is added to the problem. If God is all-benevolent, why did He cause or permit suffering? If He is all-Powerful, He can be under no necessity of creating or permitting it; and on the other hand, if He is under any such necessity, He cannot be all-powerful. Again, if God is absolutely good, and also omnipotent, how can He permit the existence of moral evil? We have to enquire, that is to say, how evil has come to exist, and what is its special relation to the Creator of the universe.

The solution of the problem has been attempted by three different methods.

I. It has been contended that existence is fundamentally evil; that evil is the active principle of the universe, and good no more than an illusion, the pursuit of which serves to induce the human race to perpetuate its own existence (see PESSIMISM). This is the fundamental tenet of Buddhism, which regards happiness as unattainable, and holds that there is no way of escaping from misery but by ceasing to exist otherwise than in the impersonal state of Nirvana. The origin of suffering, according to Buddha, is "the thirst for being". This was also, among Greek philosophers, the view of Hegesias the Cyrenaic (called peisithánatos, the counsellor of death), who held life to be valueless, and pleasure, the only good, to be unattainable. But the Greek temper was naturally disinclined to a pessimistic view of nature and life; and while popular mythology embodied the darker aspects of existence in such conceptions as those of Fate, the

avenging Furies, and the envy (phthónos) of the gods, Greek thinkers, as a rule, held that evil is universally supreme, but can be avoided or overcome by the wise and virtuous.

Pessimism, as a metaphysical system, is the product of modern times. Its chief representatives are Schopenhauer and Von Hartmann, both of whom held the actual universe to be fundamentally evil, and happiness it to be impossible. The origin of the phenomenal universe is attributed by Schopenhauer to a transcendental Will, which he identifies with pure being; and by Hartmann to the unconscious, which includes both the Will and the Idea (Vorstellung) of Schopenhauer. According to both Schopenhauer and Hartmann, suffering has come into existence with self-consciousness, from which it is inseparable.

II. Evil has been attributed to one of two mutually opposed principles, to which respectively the mingled good and evil of the world are due. The relation between the two is variously represented, and ranges from the co-ordination imagined by Zoroastrianism to the mere relative independence of the created will as held by Christian theology. Zoroaster attributed good and evil respectively to two mutually hostile principles (hrízai, or árchai) called Ormuzd (Ahura Mazda) and Ahriman (Angra Mainyu). Each was independent of the other; but eventually the good were to be victorious with Ormuzd, and Ahriman and his evil followers were to be expelled from the world. This mythological dualism passed to the sect of the Manichees, whose founder, Manes, added a third, but subordinate principle, emanating from the source of good (and perhaps corresponding, in some degree, to the Mithras of Zoroastrianism), in the "living spirit", by whom was formed the present material world of mingled good and evil. Manes held that matter was essentially evil, and therefore could not be in direct contact with God. He probably derived the notion from the Gnostic sects, which, though they differed on many points from one another, were generally agreed in following the opinion of Philo, and the neo-Platonist Plotinus, as the evil of matter. They held the world to have been formed by an emanation, the Demiurge, as a kind of intermediary between God and impure matter. Bardesanes, however, and his followers regarded evil as resulting from the misuse of created free will.

The notion that evil is necessarily inherent in matter, independent of the Divine author of good, and in some sense opposed to Him, is common to the above theosophical systems, to many of the purely rational conceptions of Greek philosophy, and to much that has been advanced on this subject in later times. In the Pythagorean idea of a numerical harmony as the constitutive principle of the world, good is represented by unity and evil by multiplicity (Philolaus, Fragm.) Heraclitus set the "strife", which he held to be the essential condition of life, over against the action deity. "God is the author of all that is right and good and just; but men have sometimes chosen good and sometimes evil" (Fragm. 61). Empedocles, again, attributed evil to the principle of hate (neîkos), inherent together with its opposite, love (phília), in the universe. Plato held God to be "free from blame" (anaítios) for the evil of the world; its cause was partly the necessary imperfection of material and created existence, and partly the action of the human will

(Timeaus, xlii; cf. Phaedo. ix). With Aristotle, evil is a necessary aspect of the constant changes of matter, and has in itself no real existence (Metaph., ix, 9). The Stoics conceived evil in a somewhat similar manner, as due to necessity; the immanent Divine power harmonizes the evil and good in a changing world. Moral evil proceeds from the folly of mankind, not from the Divine will, and is overruled by it to a good end. In the hymn of Cleanthes to Zeus (Ston. Ecl., 1, p. 30) may be perceived an approach to the doctrine of Leibniz, as to the nature of evil and the goodness of the world. "Nothing is done without thee in earth or sea or sky, save what evil men commit by their own folly; so thou hast fitted together all evil and good in one, that there might be one reasonable and everlasting scheme of all things." In the mystical system of Eckhart (d. 1329), evil, sin included, has its place in the evolutionary scheme by which all proceeds from and returns to God, and contributes, both in the moral order and in the physical, to the accomplishment of the Divine purpose. Eckhart's monistic or pantheistic tendencies seem to have obscured for him many of the difficulties of the subject, as has been the case with those by whom the same tendencies have since been carried to an extreme conclusion.

Christian philosophy has, like the Hebrew, uniformly attributed moral and physical evil to the action of created free will. Man has himself brought about the evil from which he suffers by transgressing the law of God, on obedience to which his happiness depended. Evil is in created things under the aspect of mutability, and possibility of defect, not as existing per se : and the errors of mankind, mistaking the true conditions of its own well-being, have been the cause of moral and physical evil (Dionysius the Pseudo-Areopagite, *De Div. Nom.*, iv, 31; St. Augustine, *City of God* XII). The evil from which man suffers is, however, the condition of good, for the sake of which it is permitted. Thus, "God judged it better to bring good out of evil than to suffer no evil to exist" (St. Aug., *Enchirid.*, xxvii). Evil contributes to the perfection of the universe, as shadows to the perfection of a picture, or harmony to that of music (*City of God* 11). Again, the excellence of God's works in nature is insisted on as evidence of the Divine wisdom, power, and goodness, by which no evil can be directly caused. (Greg. Nyss., *De opif. hom.*) Thus Boethius asks (*De Consol. Phil.*, I, iv) Who can be the author of good, if God is the author of evil? As darkness is nothing but the absence of light, and is not produced by creation, so evil is merely the defect of goodness. (St. Aug., *In Gen. as lit.*) St. Basil (*Hexaem.*, Hom. ii) points out the educative purposes served by evil; and St. Augustine, holding evil to be permitted for the punishment of the wicked and the trial of the good, shows that it has, under this aspect, the nature of good, and is pleasing to God, not because of what it is, but because of where it is; i.e. as the penal and just consequence of sin (*City of God* XI.12, *De Vera Relig.* xliv). Lactantius uses similar arguments to oppose the dilemma, as to the omnipotence and goodness of God, which he puts into the mouth of Epicurus (*De Ira Dei*, xiii). St. Anselm (*Monologium*) connects evil with the partial manifestation of good by creation; its fullness being in God alone.

The features which stand out in the earlier Christian explanation of evil, as compared with non-Christian dualistic theories are thus

the definite attribution to God of absolute omnipotence and goodness, notwithstanding His permission of the existence of evil;
the assignment of a moral and retributive cause for suffering in the sin of mankind; and
the unhesitating assertion of the beneficence of God's purpose in permitting evil,
together with the full admission that He could, had He so chosen, have prevented it (City of God XIV).

How God's permission of the evil which He foreknew and could have prevented is to be reconciled with His goodness, is not fully considered; St. Augustine states the question in forcible terms, but is content by way of answer to follow St. Paul, in his reference to the unsearchableness of the Divine judgments (Contra Julianum, I, 48).

The same general lines have been followed by most of the modern attempts to account in terms of Theism for the existence of evil. Descartes and Malebranche held that the world is the best possible for the purpose for which it was created, i.e. for the manifestation of the attributes of God. If it had been less fitted as a whole for the attainment of this object. The relation of evil to the will of a perfectly benevolent Creator was elaborately treated by Leibniz, in answer to Bayle, who had insisted on the arguments derived from the existence of evil against that of a good and omnipotent God. Leibniz founded his views mainly on those of St. Augustine and from St. Thomas, and deduced from them his theory of Optimism. According to it, the inverse is the best possible; but metaphysical evil, or perfection, is necessarily involved in the constitution, since it must be finite, and could not have been endowed with the infinite perfection which belongs to God alone. Moral and physical evil are due to the fall of man, but all evil is overruled by God to a good purpose. Moreover, the world with which we are acquainted is only a very small factor in the whole of creation, and it may be supposed that the evil it contains is necessary for the existence of other regions that are unknown to us. Voltaire in "Candide", undertook to throw ridicule at the idea of "best possible world"; and it must be admitted that the theory is open to grave objections. On the one hand, it is scarcely consistent with the belief in the Divine omnipotence; and on the other, it fails to account for the permission (or indirect authorship) of evil by a good God, to which Bayle had specially taken exception. We can not know that this world is the best possible; and if it were, why, since it must include so much that is evil, should a perfectly good God have created it? It may be urged, moreover, that there can be no degree of finite goodness which is not susceptible of increase by omnipotence, without ceasing to fall short of infinite perfection.

Leibniz has been more or less closely followed by many who have since treated the subject from the Christian point of view. These have, for the most part, emphasized the evidence in creation of the wisdom and goodness of its Author, after the manner of the Book of Job, and have been content to leave undiscovered the reason for the creation, by Him, of a universe in which evil is unavoidable. Such was the view of King (Essay on the Origin of Evil, London, 1732), who insisted strongly on the doctrine of the best possible world; of Cudworth, who held that evil, though inseparable from the nature of imperfect beings, is largely a matter of men's own fancy and opinions, rather than the reality of things, and therefore not to be made the ground of accusations against Divine Providence. Derham (Physico-Theology, London, 1712) took occasion from an

examination of the excellence of creation to commend an attitude of humility and trust towards the creator of "this elegant, this well contrived, well formed world, in which we find everything necessary for the sustenance, use and pleasure both of man and every other creature here below; as well as some whips, some rods, to scourge us for our sins". Priestly held a doctrine of absolute determinism, and consequently attributed evil solely to the divine will; which, however, he justified by the good ends which evil is providentially made to subserve (Doctrine of Philosophical Necessity, Birmingham, 1782). Clarke, again, called special attention to the evidence of method of design, which bear witness to the benevolence of the Creator, in the midst of apparent moral and physical disorder. Rosmini, closely following Malebranche, pointed out that the question of the possibility of a better world than this has really no meaning; any world created by God must be the best possible in relation to its special purpose, apart from which neither goodness or badness can be predicated of it. Mamiani also supposed that evil be inseparable from the finite, but it tended to disappear as the finite approached its final union with the infinite.

III. The third way of conceiving the place of evil in the general scheme of existence is that of those systems of Monism, by which evil is merely viewed as a mode in which certain aspects of moments of the development of nature are apprehended by human consciousness. In this view there is no distinctive principle to which evil can be assigned, and its origin is one with that of nature as a whole. These systems reject the specific idea of creation; and the idea of God is either rigorously excluded, or identified with an impersonal principle, immanent in the universe, or conceived as a mere abstraction from the methods of nature; which, whether viewed from the standpoint of materialism or that of idealism, is the one ultimate reality. The problem of the origin of evil is thus merged in that of the origin of being. Moral evil, in particular, arises from error, and is to be gradually eliminated, or at least minimized, by improved knowledge of the conditions of human welfare (Meliorism). Of this kind, of the whole, were the doctrines of the Ionic Hylozoists, whose fundamental notion was the essential unity of matter and life; and on the other hand, also, that of the Eleatics, who founded the origin of all things in abstract being. The Atomists Leucippus and Democritus, held what may be called a doctrine of materialistic Monism. This doctrine, however, found its first complete expression in the philosophy of Epicurus, which explicitly rejected the notion of any external influence on nature, whether of "fate", or of Divine power. According to the Epicurean Lucretius (De Rerum Natura, II, line 180) the existence of evil was fatal to the supposition of the creation of the world by God:

Nequaquam nobis divinitus esse creatum
Naturam mundi, quæ tanta est prædita culpa.

Giordano Bruno made God the immanent cause of all things, acting by an internal necessity, and producing the relations considered evil by mankind. Hobbes regarded God as merely a corporeal first cause; and applying his theory of civil government to the universe, defended the existence of evil by simple assertion of the absolute power to which it is due--a theory which is little else other than a statement of materialistic Determinism in terms of social relations. Spinoza united spirit and matter in the notion of

a single substance, to which he attributed both thought and extension; error and perfection were the necessary consequence of the order of the universe. The Hegelian Monism, which reproduces many of the ideas of Eckhart, and is adopted in its main features by many different systems of recent origin, gives to evil a place in the unfolding of the Idea, in which both the origin and inner reality of the universe are to be found. Evil is the temporary discord between what is and what ought to be. Huxley was content to believe the ultimate causes of things are at present unknown, and may be unknowable. Evil is to be known and combated in the concrete and in detail; but the Agnosticism professed, and named, by Huxley refuses to entertain any question as to transcendental causes, and confines itself to experimental facts. Haeckel advances a dogmatic materialism, in which substance (i.e. matter and force) appears as the eternal and infinite basis of all things. Professor Metchnikoff, on similar principles, places the cause of evil in "disharmonies" which prevail in nature, and which he thinks may perhaps be ultimately removed, for the human race at least, together with pessimistic temper arising from them, by the progress of science. Bourdeau has asserted in express terms the futility of seeking a transcendental or supernatural origin for evil and the necessity of confining the view to natural accessible, and determinable causes (*Revue Philosophique*, I, 1900).

The recently constructed system, or method, called Pragmatism, has this much in common with Pessimism, that it regards evil as an actually unavoidable part of that human experience which is in point of fact identical with truth and reality. The world is what we make it; evil tends to diminish with the growth of experience, and may finally vanish; though on the other hand, there may always remain the irreducible minimum of evil. The origin of evil is, like the origin of all things, inexplicable; it cannot be fitted into any theory of the design of the universe, simply because no such theory is possible. "We cannot by any possibility comprehend the character of the cosmic mind whose purpose are fully revealed by the strange mixture of good and evil that we find in this actual worlds particulars--the mere word design, by itself has no consequences and explains nothing." (James, *Pragmatism*, London, 1907. Cf. Schiller, *Humanism*, London 1907.) Nietzsche holds evil to be purely relative, and its moral aspects at least, a transitory and non-fundamental concept. With him, mankind in the present state, is "the animal not yet properly adapted to his environment". In this mode of thought the individual necessarily counts for very little, as being merely a transient manifestation of the cosmic force; and the social aspects of humanity are those under which its pains and shortcomings are mostly considered, with a view to their amelioration. Hence, the various forms of Socialism: the idea conceived by Nietzsche of a totally new, though as yet undefined, form of social morality, and of the constitution and mutual relations of classes; and the so called ethical and scientific religions inculcating morality as tending to be generally good. The first example of such religion was that of Auguste Comte, who upon the materialistic basis of Positivism, founded the "religion of humanity", and professed to substitute an enthusiasm for humanity as the motive for right action, for the motives of supernatural religion.

In the light of Catholic doctrine, any theory that may be held concerning evil must

include certain points bearing on the question that have been authoritatively defined. These points are

the omnipotence, omniscience, and absolute goodness of the Creator;

the freedom of the will; and

that suffering is the penal consequence of wilful disobedience to the law of God.

A complete account may be gathered from the teaching of St. Thomas Aquinas, by whom the principles of St. Augustine are systematized, and to some extent supplemented. Evil, according to St. Thomas, is a privation, or the absence of some good which belongs properly to the nature of the creature. (I, Q. xiv, a. 10; Q. xlix, a. 3; *Contra Gentiles*, III, ix, x). There is therefore no "summum malum", or positive source of evil, corresponding to the "summum bonum", which is God (I, Q. xlix, a. 3; C. G., III, 15; *De Malo*, I, 1); evil being not "ens reale" but only "ens rationis"--i.e. it exists not as an objective fact, but as a subjective conception; things are evil not in themselves, but by reason of their relation to other things, or persons. All realities (entia) are in themselves good; they produce bad results only incidentally; and consequently the ultimate cause of evil is fundamentally good, as well as the objects in which evil is found (I, Q. xlix; cf. I, Q. v, 3; *De Malo*, I, 3). Thus the Manichaeian dualism has no foundation in reason. Evil is threefold, viz., "malum naturæ" (metaphysical evil), "culpæ" (moral), and "paenæ" (physical, the retributive consequence of "malum culpæ") (I, Q. xlviii, a. 5, 6; Q. lxiii, a. 9; *De Malo*, I, 4). Its existence subserves the perfection of the whole; the universe would be less perfect if it contained no evil. Thus fire could not exist without the corruption of what it consumes; the lion must slay the ass in order to live, and if there were no wrong doing, there would be no sphere for patience and justice (I, Q. xlviii, a. 2). God is said (as in Isaiah 45) to be the author of evil in the sense that the corruption of material objects in nature is ordained by Him, as a means for carrying out the design of the universe; and on the other hand, the evil which exists as a consequence of the breach of Divine laws is in the same sense due to Divine appointment; the universe would be less perfect if its laws could be broken with impunity. Thus evil, in one aspect, i.e. as counter-balancing the deordination of sin, has the nature of good (II, Q. ii, a. 19). But the evil of sin (culpæ), though permitted by God, is in no sense due to him (I, Q. xlix, a. 2); its cause is the abuse of free will by angels and men (I-II, Q. lxiii, a. 6; II-II, Q. x, a. 2; I-II, Q. ix, a. 3). It should be observed that the universal perfection to which evil in some form is necessary, is the perfection of this universe, not of any universe: metaphysical evil, that is to say, and indirectly, moral evil as well, is included in the design of the universe which is partially known to us; but we cannot say without denying the Divine omnipotence, that another equally perfect universe could not be created in which evil would have no place.

St. Thomas also provides explanations of what are now generally considered to be the two main difficulties of the subject, viz., the Divine permission of foreseen moral evil, and the question finally arriving thence, why God chose to create anything at all. First, it is asked why God, foreseeing that his creatures would use the gift of free will for their own injury, did not either abstain from creating them, or in some way safeguard their free will from misuse, or else deny them the gift altogether? St. Thomas replies (C. G., II,

xxviii) that God cannot change His mind, since the Divine will is free from the defect of weakness or mutability. Such mutability would, it should be remarked, be a defect in the Divine nature (and therefore impossible), because if God's purpose were made dependent on the foreseen free act of any creature, God would thereby sacrifice His own freedom, and would submit Himself to His creatures, thus abdicating His essential supremacy--a thing which is, of course, utterly inconceivable. Secondly, to the question why God should have chosen to create, when creation was in no way needful for His own perfection, St. Thomas answers that God's object in creating is Himself; He creates in order to manifest his own goodness, power, and wisdom, and is pleased with that reflection or similitude of Himself in which the goodness of creation consists. God's pleasure is the one supremely perfect motive for action, alike in God Himself and in His creatures; not because of any need, or inherent necessity, in the Divine nature (C. G., I, xxviii; II, xxiii), but because God is the source, centre, and object, of all existence. (I, Q. 65:a. 2; cf. Proverbs 26 and Conc. Vat., can. 1:v; Const. Dogm., 1.) This is accordingly the sufficient reason for the existence of the universe, and even for the suffering which moral evil has introduced into it. God has not made the world primarily for man's good, but for His own pleasure; good for man lies in conforming himself to the supreme purpose of creation, and evil in departing from it (C.G., III, xvii, cxliv). It may further be understood from St. Thomas, that in the diversity of metaphysical evil, in which the perfection of the universe as a whole is embodied, God may see a certain similitude of His own threefold unity (cf. I, Q. xii); and again, that by permitting moral evil to exist He has provided a sphere for the manifestation of one aspect of His essential justice (cf. I, Q. lxv, a. 2; and I, Q. xxi, a. 1, 3).

It is obviously impossible to suggest a reason why this universe in particular should have been created rather than another; since we are necessarily incapable of forming an idea of any other universe than this. Similarly, we are unable to imagine why God chose to manifest Himself by the way of creation, instead of, or in addition to, the other ways, whatever they may be, by which He has, or may have, attained the same end. We reach here the utmost limit of speculation; and our inability to conceive the ultimate reason for creation (as distinct from its direct motive) is paralleled, at a much earlier stage of the enquire, by the inability of the non-creationist schools of thought to assign any ultimate cause for the existence of the order of nature. It will be observed that St. Thomas's account of evil is a true Theodicy, taking into consideration as it does every factor of the problem, and leaving unsolved only the mystery of creation, before which all schools of thought are equally helpless. It is as impossible to know, in the fullest sense, why this world was made as to know how it was made; but St. Thomas has at least shown that the acts of the Creator admit of complete logical justification, notwithstanding the mystery in which, for human intelligence, they can never wholly cease to be involved. On Catholic principles, the amelioration of moral evil and its consequent suffering can only take place by means of individual reformation, and not so much through increase of knowledge as through stimulation or re-direction of the will. But since all methods of social improvement that have any value must necessarily represent a nearer approach to conformity with Divine laws they are welcomed and furthered by the Church, as tending, at least indirectly, to accomplish the purpose for which she

exists.

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(Greek daimon and daimonion, Latin daemonium).

In Scripture and in Catholic theology this word has come to mean much the same as devil and denotes one of the evil spirits or fallen angels. And in fact in some places in the New Testament where the Vulgate, in agreement with the Greek, has *daemonium*, our vernacular versions read devil. The precise distinction between the two terms in ecclesiastical usage may be seen in the phrase used in the decree of the Fourth Lateran Council: "*Diabolus enim et alii daemones*" (The devil and the other demons), i.e. all are demons, and the chief of the demons is called the devil. This distinction is observed in the Vulgate New Testament, where *diabolus* represents the Greek *diabolos* and in almost every instance refers to Satan himself, while his subordinate angels are described, in accordance with the Greek, as *daemones* or *daemonia*. This must not be taken, however, to indicate a difference of nature; for Satan is clearly included among the *daemones* in James 2:19 and in Luke 11:15-18.

But though the word demon is now practically restricted to this sinister sense, it was otherwise with the earlier usage of the Greek writers. The word, which is apparently derived from *daio* "to divide" or "apportion", originally meant a divine being; it was occasionally applied to the higher gods and goddesses, but was more generally used to denote spiritual beings of a lower order coming between gods and men. For the most part these were beneficent beings, and their office was somewhat analogous to that of the angels in Christian theology. Thus the adjective *eydaimon* "happy", properly meant one who was guided and guarded by a good demon. Some of these Greek demons, however, were evil and malignant. Hence we have the counterpart to *eudamonia* "happiness", in *kakodamonia* which denoted misfortune, or in its more original meaning, being under the possession of an evil demon. In the Greek of the New Testament and in the language of the early Fathers, the word was already restricted to the sinister sense, which was natural enough, now that even the higher gods of the Greeks had come to be regarded as devils.

We have a curious instance of the confusion caused by the ambiguity and variations in the meaning of the word, in the case of the celebrated "Daemon" of Socrates. This has been understood in a bad sense by some Christian writers who have made it a matter of reproach that the great Greek philosopher was accompanied and prompted by a demon. But, as Cardinal Manning clearly shows in his paper on the subject, the word here has a very different meaning. He points to the fact that both Plato and Xenophon use the form *daimonion*, which Cicero rightly renders as *divinum aliquid*, "something divine". And after a close examination of the account of the matter given by Socrates himself in the reports transmitted by his disciples, he concludes that the promptings of the "Daemon" were the dictates of conscience, which is the voice of God.

It may be observed that a similar change and deterioration of meaning has taken place in the Iranian languages in the case of the word *daeva*. Etymologically this is identical with the Sanskrit *deva*, by which it is rendered in Neriosengh's version of the Avesta. But whereas the *devas* of Indian theology are good and beneficent gods, the *daevas* of the Avesta are hateful spirits of evil. (See also DEMONOLOGY.)

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The Avesta

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The sacred books of Parsees, or Zoroastrians, and the main source of our knowledge concerning the religious and spiritual life the ancient Persians. This collection of writings occupies the same place in the literature of Iran (ancient Persia) that the Vedas do in

India. The designation Zend-Avesta, which is often employed to denote the sacred code, is not strictly correct. It owes its origin to a mistaken inversion of the Pahlavi designation Avistak u Zand, a term which probably means "Text and Commentary"; for the word Zand (in the Avesta itself, Zainti) signifies "explanation" and even in the Avesta is applied to the exegetical matter in the text. It is similarly used by the Parsee priests to denote the Pahlavi version and commentary, but not the original scriptures. Whether the term Avistak, which is the Pahlavi form of the word Avesta, has the meaning of "text", "law", is not absolutely certain. Some scholars interpret it as "wisdom", "knowledge".

Little was known concerning the religion and customs of ancient Persia before the Avesta was brought to Europe in the eighteenth century. From the allusions in Greek and Roman writers, like Herodotus, Plutarch, Pliny, and others, it had long been surmised that such a body of scriptures existed. Scattered allusions in Arabic and Syriac writers strengthened this conviction. But the information to be extracted from these references was vague and meagre. The first scholar to make the language and the contents of the sacred books of the Parsees known to Europe was a young Frenchman, Anquetil du Perron, who in 1754 went to India for this very purpose. His enthusiasm and perseverance overcame the many obstacles he encountered on his journey to Hindustan and the difficulties he met during his stay in Surat. Success at last crowned his efforts, and on his return in 1771 he was able to give to the world the first translation of the Avesta. From the moment of its publication a bitter controversy arose concerning the authenticity of the work. Some scholars, like Sir William Jones, declared that it was a clumsy forgery of modern Parsee priests, and the question was disputed for half a century until the advance made in the study of Sanskrit and comparative philology decided the matter and vindicated the genuineness of the scriptures and the value of Anquetil's work, although his translation, as a first attempt, was necessarily, imperfect in many respects.

Content and divisions

Originally, the sacred scriptures of the Parsees were of far greater extent than would appear from the Avesta in the form in which we now possess it. Only a relatively small portion of the original has in fact been preserved, and that is collected from several manuscripts, since no single codex contains all the texts now known. In its present form, therefore, the Avesta is a compilation from various sources, and its different parts date from different periods and vary widely in character. Tradition tells us that the Zoroastrian scriptures consisted originally of twenty-one nasks (books), but only one of these, the Vendidad, had been completely preserved. The loss of the sacred books is attributed by the followers of Zoroaster to the invasion of Alexander "the accursed Iskandar", as they call him, who burned the palace library at Persepolis, thus destroying one archetype copy of the text, and threw the other into the river near Samarkand, according to the statement of the Pahlavi records (Dinkard, bk. III, West, "Sacred Books of the East", XXXVII, pp. xxx, xxxi, and Shatroiha-i Airan, 2-5). For wellnigh five hundred years after the Macedonian invasion the Parsee scriptures remained in a scattered condition, much being preserved only by memory, until the great Zoroastrian under the Sassanian dynasty (A.D. 226-651), when the texts were again collected, codified, translated into

Pahlavi, and interpreted. A beginning in this direction had already been made under the last of the Parthian kings, but the great final redaction took place in Sassanian times, under Shahpuhar II (309-379). Our present Avesta is essentially the work of this redaction, although important sections of the text have been lost since then, especially after the Arabs conquered Persia. This conquest (637-651) was fatal to the Iranian religion, and caused Zoroastrianism to be supplanted by Mohammedanism and the Avesta by the Koran. As already mentioned, great portions of the scriptures have since disappeared entirely; out of the original twenty-one nasks, the nineteenth alone (the Verdad) has survived. Portions of other nasks are preserved, interspersed here and there among the Yasna and Vispered, or have come down to us as flattered fragments in Pahlavi works, or have been rendered into Pahlavi, like the Bundahishn (Book of Creation) and the Shayast-la-Shayast (Treatise on the Lawful and Unlawful). In this way we are able to make good some of our losses of the old scriptures enough has been said, however, to explain the lack of coherence noticeable in certain parts of the Avestan code.

The Avesta, as we now have it, is usually divided into five sections, relating to the ritual, hymns of praise, the liturgy, and the law. These sections:

the Yasna, including the Gathas, or hymns;

Vispered;

Yashts;

minor texts, such as the Nyaishes (favourite prayers in daily use among the Parsees), and

Vendidad.

Besides this there are some independent fragments preserved in Pahlavi books (Hadhokt Nask, etc). The main divisions, when taken together, again fall into two groups, the one liturgical comprising Vendidad, Vispered and Yasna, or the Avesta proper, the other general, called Khorda Avesta (Abridged Avesta) and comprising the minor texts and the Yashts. A brief characterization of the five divisions will now be given.

(1) The Yasna (Skt. yajna), "sacrifice", "worship", the chief liturgical portions of the sacred canon. It consists principally of prayers and hymns used in the ritual, and is divided into seventy-two ha or haiti (chapters), symbolized by the seventy-two strands of the kushti, or sacred girdle with which the young Zoroastrian is invested on his being received into the Church. The middle third of the Yasna (Ys., 28-53), however, is not directly connected with the ritual, but contains the Gathas, the holy psalms, songs which preserved the metrical sayings of Zoroaster himself as used in his sermons. This is the oldest portion of the Avesta and descends directly from the prophet and his disciples. These canticles are metrical in their structure and are composed in the so-called Gatha-dialect, a more archaic form of language than is used in the rest of the Avesta. There are seventeen of the hymns, grouped in five divisions, each group taking its name from the opening words; thus Ahunavaiti, Ushtavaiti, etc. Inserted in the midst of the Gathas is the Yasna Haptanghaiti (the Seven-chapter Yasna) consisting of prayers and hymns in honour of the Supreme Deity, Ahura Mazda, the Angels, Fire, Water, and Earth. This selection also shows a more archaic type of language, and stands next to the Gathas in

point of antiquity. Its structure though handed down in prose, may once have been metrical.

(2) The Vispered (vispe ratavo, "all the lords") is really a short liturgy, very similar in style and form to the Yasna, which it supplements in a briefer form. It owes its name to the fact that it contains invocations to "all the lords".

(3) The Yashts (yeshti, "worship by praise"), of which there are twenty-one, are hymns in honour of various divinities. These hymns are for the most part metrical in structure, and they show considerable poetic merit in certain instances, which is not common in Avesta. They are of especial interest historically on account of the glimpses they afford us of the great mythological and legendary material in the folklore of ancient Iran used so effectively by Firdausi in his great epic of the Persian kings, the "Shah Namah". Among the divinities to whom special yashts are devoted we find Ardivi Sura the goddess of waters; Tishtrya, the star Sirius; Mithra, the divinity of light and truth; the Fravashis, or departed souls of the righteous, Verethragna, the genius of Victory and the Kavaya Hvarenah, "kingly glory", the divine light illuminating the ancient kings of Iran.

(4) The fourth division (minor texts) comprises brief prayers, like the five Nyaishehs (to the Sun, Moon, Mithra, Water, and Fire), the Gahs, Siruzas and Afringans (blessings). These selections form a manual of daily devotion.

(5) The fifth division, Vendidad (from vi daeva data, "law against the demons"), is the religious law code of Zoroastrianism and comprises twenty-two fargards (chapters). It begins with an account of Creation in which Ormuzd, the god, is thwarted by Ahriman, the devil; then it describes the occurrence of a destructive winter, a sort of Iranian deluge. The remainder of the book is largely devoted to elaborate prescriptions with regard to ceremonial purification, especially the cleansing from defilement incurred by contact with the dead, and to a list of special penances imposed as a means of atoning for impurity. The Vendidad is an ecclesiastical code, not a liturgical manual. Its different parts vary widely in character and in age. Some parts may be comparatively recent in origins although the greater part is very old.

The Avesta does not represent the whole of the sacred scriptures of the Parsees. It is supplemented by an extensive Pahlavi literature, consisting in part of translations from the sacred canon and in part of original matter. The most notable Pahlavi works belonging here are the Dinkard (Acts of Religion), dating from the ninth century of the Christian Era; Bundahishn, "Original Creation", finished in the eleventh or twelfth century of the Christian Era, but containing material as old as the Avesta itself, being in part a version of one of the original nasks; the Mainog-i-Khirad (Spirit of Wisdom), a religious conference on questions of faith, and the Arda Viraf Namak, a sort of Zoroastrian "Divina Commedia", which is especially important because of its account of the Persian ideas concerning the future life. There is also some later Zoroastrian literature in modern Persian, comprising works like the Zartushtnamah (Book of Zoroaster), the Sad-dar (Hundred Doors, or Chapters), the Rivayats (traditional

treatises).

Language

The language of the Avesta is best designated simply as Avestan, not as Zend, for the reasons given in the beginning of this article. Nor is Old Bactrian a desirable term, since it is by no means proved that the language of the Avesta was spoken in ancient Bactria. The Avestan language is an Indo-Germanic tongue and belongs more specifically to the Iranian group, the other members being the Old Persian of the cuneiform inscriptions, the Pahlavi, and Pazend (or Middle Iranian), and the later dialects, New Persian, Kurdish, Afghan, etc. The Avestan speech is very closely related to Sanskrit; in fact, we are able to transpose any word from one language into the other by the application of special phonetic laws. The script employed in the Avestan texts, as five have them, is not so old as the language itself, but dates from the Sassanian period. It is read from right to left and can be traced ultimately to a Semitic sources. It is not known in what script the original Avesta was recorded.

Zoroaster

It can no longer be doubted that Zoroaster was a real historical personage. The attempts of some scholars to represent him as a mythical being have failed, even though much that is related about his life is legendary, as in the case of Buddha. The man Zoroaster in the original texts appears as Zarathushtra, from which Zoroaster, our present form of the prophet's name, is derived through the Greek and Latin. The Avesta always writes Zarathushtra; the Pahlavi has Zartusht; the modern Persian, Zardusht. What the meaning of the name is, cannot be stated positively. All that we know is that the name is a compound, and that the second element, ushtra, means "camel", the first part has been variously rendered as "old", "lively", "golden", "ploughing", etc. There has been much discussion as to the date when the prophet lived. The traditional date in the Pahlavi books places his era between the earlier half of the seventh and the sixth century B. C., or, more specially, 660-583 B. C.; but many scholars assign him to a century, or even several centuries, earlier. There is much uncertainty regarding his birthplace and the details of his life. He was undoubtedly born in Western Iran. From Western Iran, more specifically Azerbaijan (the ancient Atropatene) he seems to have gone Ragha (Rai) in Media, and even his mission did not meet with success in that region he turned to the East, to Bactria. There a certain king named Vishtaspa became converted to his creed, the generous patronage of this powerful defender of the faith the new religion soon gained a firm footing. Presumably the faith was carried from Bactria to Media, whence it spread into Persia and was accepted in all probability by the great Achaemenian kings. In the case of Cyrus there is some doubt whether he was adherent of Zoroastrian law, but Darius was a pronounced Mazda-worshipper and presumably, therefore, a true Zoroastrian, as we know that the last kings of the Achaemenian dynasty were genuine followers of the religion. If tradition can be believed, Zoroaster began his ministry at the age of thirty, made a convert, when he was forty-two, of King Vishtaspa, and was slain at the age of seventy-seven, when the Turanians stormed Balkh. This account of the prophet's death is given, at least, by Firdausi.

Under the kings of the Achaemenian line the religion founded by Zoroaster became one of the great religions of the ancient East. But it shared the fate of the Persian monarchy, it was shattered, though not overthrown, by the conquest of Alexander and fell consequently into neglect under the Seleucid and Parthian dynasties. With the accession of the Sassanian dynasty it met with a great revival. The kings of the house of Sassan were zealous believers and did everything in their power to spread the faith as a national creed, so that its prosperity rose again to the zenith. Sectarian movements, to be sure, were not lacking. The heresy of Mazdak for a moment imperilled the union of the Zoroastrian Church and State, and Manichaeism, that menace of early Christian orthodoxy, also threatened the ascendancy of the Iranian national faith, which was really its parent. These dangers, however, were only temporary and of minor importance as compared with the Arab conquest, which followed in the seventh century (651) and dealt the fatal blow from which Zoroastrianism never recovered. The victorious followers of Mohammed carried on their proselytizing campaign with relentless vigour. The few Zoroastrians who stood firmly by their faith were oppressed and persecuted. Some remained, and were scattered throughout their native land; but the majority took refuge in India, where their descendants, the Parsees, are found even at the present day. About 10,000 are here and there throughout Persia, chiefly at Yazd and Kirman, but the bulk of the Zoroastrians, upwards of 90,000 souls, constitute a prosperous community in India, chiefly at Bombay.

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(be and lyian, to hold dear).

That state of the mind by which it assents to propositions, not by reason of their intrinsic evidence, but because of authority.

Though the term is commonly used in ordinary language, as well as in much philosophical writing, to cover a great many states of mind, the quasi-definition advanced is probably the best calculated to differentiate belief from all other forms of mental assent. In framing it, respect is paid to the motive of the assent rather than to its nature; for, since intellectual assent is of its nature simple and indivisible, no differentiae proximae can be assigned by which it could be separated into various species. As the objects of belief, also, are of a nature similar to those of knowledge, opinion, and doubt, so, again, no criterion of division can be found in them (as in the case of the objects of separate faculties) to distinguish it from other mental states.

St. Thomas Aquinas qualifies his definition of faith with the addition of the note of certainty (Summa, I-II, Q. i, a. 4). Though he treats of faith as a theological virtue in the article cited, his words may well be extended to include belief as a purely natural state of the mind.

It will thus be seen to cover intellectual assent to truths accepted on authority either human or Divine. In the former case belief may be designated by the synonym credence; in the latter the more usual term is faith.

Often, also, belief is used in the sense of fiducia, or trust; and this especially in Protestant theology as a substitute for faith.

By the definition given above we are enabled to distinguish belief

from intelligence, in that the truth of the fact or proposition believed is not seen intuitively;

from science or knowledge, since there is no question of resolving it into its first principles;

from doubt, because belief is an assent and positive;

from opinion and conjecture, in which the assent is not complete.

Belief, however, as has already been noted, is often indiscriminately used for these and for other states of mind from which for the sake of accuracy it should be as carefully distinguished as is possible. Though we may know a thing and at the same time believe it (as in the case of the existence of God, which is a natural verity as well as a revealed truth), it is in the interest of clearness that we should keep to the distinction drawn and not confound belief and knowledge, because of the fact that the same truth may simultaneously be the object of both.

But there is another very general use of the term belief in which it is taken to designate assent complete enough to exclude any practical doubt and yet distinguishable from the assent of knowledge. In this use no account is taken of authority. We have many convictions resting upon evidence that is not sufficiently clearly presented to our mind to enable us to say we know, but abundantly sufficient for us to produce a practically unqualified assent.

While this would seem to fall under the Scholastic head of opinion, it is the point about which has turned the controversy that has been waged since David Hume brought the question into prominence upon the philosophic issue. Briefly, to select a certain number of typical writers for examination, the issues involved are these. How far do we believe--in the sense of trusting our natural faculties in their reports and judgments; and in how far can we be said to know? Hume, in accordance with his sensistic principles, would restrict our knowledge to purely ideal truths. We are capable of knowing, according to the Scotch sceptic, such ideal principles as those of mathematics, together with the conclusions that are derived from them. But our attribution of an objective reality to what we imagine to be the causes of sensations is a belief. So also are such judgments as that of the principle of causality. We cannot be said to know, but to believe, that there is actually such a relation as that of effect to cause. We believe this, and other similar truths, because of a peculiar character of vivacity, solidity, firmness, or steadiness attaching to our conceptions of them. The division is an arbitrary one and the explanation offered as to the nature of belief unsatisfactory and insufficient.

Similarly, James Mill would have the assent given to the objective reality of beings a belief. With him the occasion of the belief is the association of ideas; or, rather, as he wrongly states it, the association of ideas is the belief. If belief is a state of mind at all, it can scarcely be described as an association of ideas. Such an association could at most be considered as a cause of the belief.

John Stuart Mill in his note to his father's Analysis, makes belief a primitive fact. It is impossible to analyze it.

Locke, though he deals at length with belief, does not try to analyze it or do more than assign objects to it and investigate the grounds of credibility.

Alexander Bain originally held belief to be a function of the will rather than a state of the intellect. In his opinion it was the development of the will under the pursuit of immediate ends. Later he modified this opinion, and, while retaining the essentially volitional and emotional character, or tendency, as causes, relegated the act of belief itself to the intellectual part of man's nature.

Father Masher, S.J., whose admirable treatment of the whole subject ought to be consulted, advances an acute criticism of Dr. Bain's position. He points out

that readiness to act is a test of belief, not the belief itself;
that belief is generally not active but characteristically passive;
that primitive credulity, which Bain makes a chief factor in belief, involves a vicious circle, explaining, as it does, belief by credulity or believing.

A not inconsiderable part of the "Grammar of Assent" is concerned with this subject, though hardly dealing with the problem on the foregoing lines. In his treatment of "Simple Assent", and especially in sections 4 and 5 of Chapter iv, Par. 1, Cardinal Newman's view can be found. He calls the notional assent that we give to first principles presumption. We cannot be said to trust our powers of reasoning or memory as faculties, though we may be supposed to have a trust in any one of their particular acts. That external nature exists is a first principle and is founded upon an instinct. The use of the term is justified by the consideration that the brute creation also possesses it. Further, "the belief in causation" is one of these presumptions, the assent to it notional. But, on the other hand, "we believe without any doubt that we exist; that we have an individual identity all our own;. . .that we have a present sense of good and evil, of a right and a wrong. . ." Again: "Assent on reasonings not demonstrative is too widely recognized an act to be irrational, unless man's nature is irrational, too familiar to the prudent and clear minded to be an infirmity or an extravagance."

It will be noted that Newman

justifies belief as an assent because based on a common use of the rational faculty. Demonstrative grounds may be lacking, but the conviction is none the less neither an infirmity nor an extravagance, but rational.

He groups belief and knowledge together under the heading of presumption without drawing any hard and fast line between them. And indeed, from the point of view of mere assent, there is nothing psychological by which they are to be distinguished: since assent itself, as has been noted, is a simple and ultimate fact. The difference lies elsewhere. In this broader sense of belief, it is to be found in the antecedent cause of the assent. For knowledge there will be explicit, for belief implicit, intuition or evidence.

Of German philosophers who have treated this topic, Gergel, Fechner, and Ulrich may be consulted. The first limits belief to a conscious assent arising from fact; that is, an assent given without consciousness of its causes or grounds. In the case where the causes or grounds become actual factors in the consciousness, the belief rises to the dignity of knowledge. Kant's view naturally has belief as the necessitated result of the practical reason. It is to be considered epistemologically rather than psychologically. We believe in such truths as are necessitated by the exigencies of our moral nature. And these truths have necessary validity on account of the requirements of that moral nature. We need motives upon which to act. Such beliefs are practical and lead to action. All natural truths that we accept on belief might conceivably be accepted as truths of knowledge. The implicit may unfold and become explicit. This frequently happens in ordinary experience. Evidence may be adduced to prove assertions. Similarly, any truth of knowledge may be accepted as belief. What is said to be known to one individual may be, and often is, accepted upon his testimony by another.

A great variety of factors may play their part in the genesis of belief. We are accustomed to assent to propositions that we cannot be said to know, on account of many different causes. Some of them are often inadequate and even frivolous. We frequently discover that our beliefs rest on no stable foundation, that they must be reconstructed or done away with altogether. The ordinary reasons upon which belief may be based can be reduced to two: testimony and the partial evidence of reason. A third class of causes of belief is sometimes added. Feeling, desire, and the wish to believe have been noted as antecedent causes of the act of assent. But that feeling, desire, or the wish to believe is a direct antecedent is open to discussion. It cannot be denied that many so-called beliefs, more properly described, perhaps, as trust or hope, have their immediate origin in feelings or wishes; but, as a rule, they seem not to be capable of bearing any real strain; whereas we are accustomed to consider that belief is one of the most unchangeable of mental states. Where these antecedents work indirectly through the election of the will, to which reference is made below, belief may issue as a firm and certain assent.

(1) Testimony is a valid and satisfactory cause of assent provided it possess the necessary note of authority, which is the sole direct antecedent of the ensuing belief. Our ultimate witness must know his facts or truths and be veracious in his presentation of them. Intermediated witnesses must have accurately preserved the form of the original testimony. In the case of human testimony the ordinary rules of prudence will naturally be applied before giving credence to its statements. Once, however, the question of knowledge and veracity is settled, belief may validly issue and an assent be given as to a certainty. Of course there is room also for doubt or for opinion, as the credentials of the authority itself may vary almost indefinitely. But there is a further class of truths believed upon testimony that does not fall within the scope of natural investigation and inquiry. The supersensible, supraintellectual truths of revelation, at any rate in the present state of man's existence, cannot be said to be assented to either on account of an intuition of their nature or because of any strict process of demonstration of their validity. They are neither evident in themselves nor in their principles. The assent

to such truths is of the same nature as that given to truths believed naturally. Only here the authority motivating it is not human but Divine. Acts of assent on such authority are known as acts of faith and, theologically speaking, connote the assistance of grace. They are, none the less, intellectual acts, in the eliciting of which the will has its part to play, just as are those in which assent is given to the authoritative utterances of credible human witnesses. With regard to the nature of this authority upon which such supernatural truths are assented to in faith, it is sufficient to indicate that God's knowledge is infinite and His veracity absolute.

(2) The partial evidence of reason has already been touched upon. It may be noted, however, that the evidence may be relative either relatively or absolutely. In the first case we may have recourse to the authority of those who know for our belief or base it for ourselves upon such evidence as is forthcoming. In the second, as is the case with much of the teaching of science and philosophy, the whole human race can have no more than a strictly so-called belief in it. Probable opinions, conjectures, obscured or partially recalled memories, or any truths or facts of which we have not a consciously evidential grasp, are the main objects of a belief resultant upon partial evidence. In this its distinction from knowledge lies. We are said to know intuitional truths as well as all those that are indirectly evident in their principles. We know all facts and truths of our own personal experience, whether of consciousness or of objective nature. Similarly, we know the truth of the reports of memory that come clearly and distinctly into consciousness. Nor is it necessary, with Hamilton, to have recourse to an initial belief or trust as implied in all knowledge. We cannot properly be said to trust our faculties. We do not believe evident truth.

(3) With the two immediate causes of belief already noted, the action of the will must also be alluded to. Under this head emotion, feeling, and desire may conveniently be grouped, since they play an important, though indirect, part in motivating assents through the election of the will and so causing belief. The action of the will referred to is observed especially in a selection of the data to be examined and approved by the intellect. Where there are several sets of evidences or partial arguments, for and against, the will is said to cause belief in the sense of directing the intellect to examine the particular set of evidences or arguments in favour of the resultant assent and to neglect all that might be urged against it. In this case, however, the belief can easily be referred to the partial evidence of reason, in that as a rational, rather than a volitional act, it is due to the actual considerations before the mind. Whether these are voluntarily restricted or incomplete from the very nature of the case, does not alter the fact that the assent is given because of the partial evidence they furnish. In faith the meritorious nature of the act of belief is referred to this elective action of the will.

The effects of belief may be summed up generally under the head of action or movement, though all beliefs are not of their nature operative. Indeed, it would seem to depend more on the nature of the content of the belief than upon the act of believing. As with certain truths of knowledge, there are beliefs that leave us unmoved and even tend to restrict and prevent rather than instigate to action. The distinction drawn between the

assents of knowledge and belief cannot be said to be observed at all closely in practice, where they are frequently confused. It is none the less undoubtedly felt to exist, and, upon analysis of the antecedents, the one can readily be distinguished from the other. It is found that most of the practical affairs of ordinary life depend entirely upon beliefs. In the vast majority of cases in which action is called for it is impossible to have strictly so-called knowledge upon which to act. In such cases belief readily supplies its place, growing stronger as it is justified by the event. Without it, as a practical incentive to action and a justification of it, social intercourse would be an impossibility. Such things as our estimates of the character of our friends, of the probity of those with whom we transact business, are examples of the beliefs that play so large and so necessary a part in our lives. In their own subject-matter they are on a par with the reasonable beliefs of science and philosophy--founded, as are hypotheses and theories, upon practically sufficient, yet indemonstrative and incomplete data.

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I. Name;

II. Description;

III. Origin;

IV. Transmission of the Text;

V. Contents, History, and Doctrine.

Name

Testament come from testamentum, the word by which the Latin ecclesiastical writers translated the Greek diatheke. With the profane authors this latter term means always, one passage of Aristophanes perhaps excepted, the legal disposition a man makes of his goods for after his death. However, at an early date, the Alexandrian translators of the Scripture, known as the Septuagint, employed the word as the equivalent of the Hebrew berith, which means a pact, an alliance, more especially the alliance of Yahweh with Israel. In St. Paul (1 Corinthians 11:25) Jesus Christ uses the words "new testament" as meaning the alliance established by Himself between God and the world, and this is called "new" as opposed to that of which Moses was the mediator. Later on, the name of testament was given to the collection of sacred texts containing the history and the doctrine of the two alliances; here again and for the same reason we meet the distinction between the Old and New Testaments. In this meaning the expression Old Testament (he palaia diatheke) is found for the first time in Melito of Sardis, towards the year 170. There are reasons for thinking that at this date the corresponding word

"testamentum" was already in use amongst the Latins. In any case it was common in the time of Tertullian.

Description

The New Testament, as usually received in the Christian Churches, is made up of twenty-seven different books attributed to eight different authors, six of whom are numbered among the Apostles (Matthew, John, Paul, James, Peter, Jude) and two among their immediate disciples (Mark, Luke). If we consider only the contents and the literary form of these writings they may be divided into historical books (Gospels and Acts), didactic books (Epistles), a prophetic book (Apocalypse). Before the name of the New Testament had come into use the writers of the latter half of the second century used to say "Gospel and Apostolic writings" or simply "the Gospel and the Apostle", meaning the Apostle St. Paul. The Gospels are subdivided into two groups, those which are commonly called synoptic (Matthew, Mark, Luke), because their narratives are parallel, and the fourth Gospel (that of St. John), which to a certain extent completes the first three. They relate to the life and personal teaching of Jesus Christ. The Acts of the Apostles, as is sufficiently indicated by the title, relates the preaching and the labours of the Apostles. It narrates the foundation of the Churches of Palestine and Syria only; in it mention is made of Peter, John, James, Paul, and Barnabas; afterwards, the author devotes sixteen chapters out of the twenty-eight to the missions of St. Paul to the Greco-Romans. There are thirteen Epistles of St. Paul, and perhaps fourteen, if, with the Council of Trent, we consider him the author of the Epistle to the Hebrews. They are, with the exception of this last-mentioned, addressed to particular Churches (Rom.; I, II Cor.; Gal.; Ephes.; Philip.; Colos.; I, II Thess.) or to individuals (I, II Tim.; Titus; Philemon). The seven Epistles that follow (James; I, II Peter; I, II, III John; Jude) are called "Catholic", because most of them are addressed to the faithful in general. The Apocalypse addressed to the seven Churches of Asia Minor (Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea) resembles in some ways a collective letter. It contains a vision which St. John had at Patmos concerning the interior state of the above-mentioned communities, the struggle of the Church with pagan Rome, and the final destiny of the New Jerusalem.

Origin

The New Testament was not written all at once. The books that compose it appeared one after another in the space of fifty years, i.e. in the second half of the first century. Written in different and distant countries and addressed to particular Churches, they took some time to spread throughout the whole of Christendom, and a much longer time to become accepted. The unification of the canon was not accomplished without much controversy (see CANON OF THE HOLY SCRIPTURES). Still it can be said that from the third century, or perhaps earlier, the existence of all the books that today form our New Testament was everywhere known, although they were not all universally admitted, at least as certainly canonical. However, uniformity existed in the West from the fourth century. The East had to await the seventh century to see an end to all doubts on the subject. In early times the questions of canonicity and authenticity were not discussed separately and independently of each other, the latter being readily brought forward as a

reason for the former; but in the fourth century, the canonicity was held, especially by St. Jerome, on account of ecclesiastical prescription and, by the fact, the authenticity of the contested books became of minor importance. We have to come down to the sixteenth century to hear the question repeated, whether the Epistle to the Hebrews was written by St. Paul, or the Epistles called Catholic were in reality composed by the Apostles whose names they bear. Some Humanists, as Erasmus and Cardinal Cajetan, revived the objections mentioned by St. Jerome, and which are based on the style of these writings. To this Luther added the inadmissibility of the doctrine, as regards the Epistle of St. James. However, it was practically the Lutherans alone who sought to diminish the traditional Canon, which the Council of Trent was to define in 1546.

It was reserved to modern times, especially to our own days, to dispute and deny the truth of the opinion received from the ancients concerning the origin of the books of the New Testament. This doubt and the negation regarding the authors had their primary cause in the religious incredulity of the eighteenth century. These witnesses to the truth of a religion no longer believed were inconvenient, if it was true that they had seen and heard what they related. Little time was needed to find, in analyzing them, indications of a later origin. The conclusions of the Tübingen school, which brought down to the second century, the compositions of all the New Testament except four Epistles of St. Paul (Rom.; Gal.; I, II Cor.), was very common thirty or forty years ago, in so-called critical circles (see Dict. apolog. de la foi catholique, I, 771-6). When the crisis of militant incredulity had passed, the problem of the New Testament began to be examined more calmly, and especially more methodically. From the critical studies of the past half century we may draw the following conclusion, which is now in its general outlines admitted by all: It was a mistake to have attributed the origin of Christian literature to a later date; these texts, on the whole, date back to the second half of the first century; consequently they are the work of a generation that counted a good number of direct witnesses of the life of Jesus Christ. From stage to stage, from Strauss to Renan, from Renan to Reuss, Weizsäcker, Holtzmann, Jülicher, Weiss, and from these to Zahn, Harnack, criticism has just retraced its steps over the distance it had so inconsiderately covered under the guidance of Christian Baur. Today it is admitted that the first Gospels were written about the year 70. The Acts can hardly be said to be later; Harnack even thinks they were composed nearer to the year 60 than to the year 70. The Epistles of St. Paul remain beyond all dispute, except those to the Ephesians and to the Hebrews, and the pastoral Epistles, about which doubts still exist. In like manner there are many who contest the Catholic Epistles; but even if the Second Epistle of Peter is delayed till towards the year 120 or 130, the Epistle of St. James is put by several at the very beginning of Christian literature, between the years 40 and 50, the earliest Epistles of St. Paul about 52 till 58.

At present the brunt of the battle rages around the writings called Johannine (the fourth Gospel, the three Epistles of John, and the Apocalypse). Were these texts written by the Apostle John, son of Zebedee, or by John the presbyter of Ephesus whom Papias mentions? There is nothing to oblige us to endorse the conclusions of radical criticisms on this subject. On the contrary, the strong testimony of tradition attributes these writings

to the Apostle St. John, nor is it weakened at all by internal criteria, provided we do not lose sight of the character of the fourth Gospel--called by Clement of Alexandria "a spiritual gospel", as compared with the three others, which he styled "corporal". Theologically, we must take into consideration some modern ecclesiastical documents (Decree, "Lamentabili", prop. 17, 18, and the answer of the Roman Commission for Biblical Questions, 29 May, 1907). These decisions uphold the Johannine and Apostolic origin of the fourth Gospel. Whatever may be the issue of these controversies, a Catholic will be, and that in virtue of his principles, in exceptionally favourable circumstances for accepting the just exigencies of criticism. If it be ever established that II Peter belongs to a kind of literature then common, namely the pseudepigraph, its canonicity will not on that account be compromised. Inspiration and authenticity are distinct and even separable, when no dogmatic question is involved in their union.

The question of the origin of the New Testament includes yet another literary problem, concerning the Gospels especially. Are these writings independent of one another? If one of the Evangelists did utilize the work of his predecessors how are we to suppose it happened? Was it Matthew who used Mark or vice versa? After thirty years of constant study, the question has been answered only by conjectures. Amongst these must be included the documentary theory itself, even in the form in which it is now commonly admitted, that of the "two sources". The starting-point of this theory, namely the priority of Mark and the use made of him by Matthew and Luke, although it has become a dogma in criticism for many, cannot be said to be more than a hypothesis. However disconcerting this may be, it is none the less true. None of the proposed solutions has been approved of by all scholars who are really competent in the matter, because all these solutions, while answering some of the difficulties, leave almost as many unanswered. If then we must be content with hypothesis, we ought at least to prefer the most satisfactory. The analysis of the text seems to agree fairly well with the hypothesis of two sources--Mark and Q. (i.e. Quelle, the non-Markan document); but a conservative critic will adopt it only in so far as it is not incompatible with such data of tradition concerning the origin of the Gospels as are certain or worthy of respect.

These data may be resumed as follows.

The Gospels are really the work of those to whom they have been always attributed, although this attribution may perhaps be explained by a more or less mediate authorship. Thus, the Apostle St. Matthew, having written in Aramaic, did not himself put into Greek the canonical Gospel which has come down to us under his name. However, the fact of his being considered the author of this Gospel necessarily supposes that between the original Aramaic and the Greek text there is, at least, a substantial conformity. The original text of St. Matthew is certainly prior to the ruin of Jerusalem, there are even reasons for dating it earlier than the Epistles of St. Paul and consequently about the year 50. We know nothing definite of the date of its being rendered into Greek.

Everything seems to indicate the date of the composition of St. Mark as about the time of St. Peter's death, consequently between 60 and 70.

St. Luke tells us expressly that before him "many took in hand to set forth in order" the Gospel. What then was the date of his own work? About the year 70. It is to be remembered that we must not expect from the ancients the precision of our modern chronology.

The Johannine writings belong to the end of the first century, from the year 90 to 100 (approximately); except perhaps the Apocalypse, which some modern critics date from about the end of the reign of Nero, A.D. 68 (see GOSPEL AND GOSPELS).

Transmission of the text

No book of ancient times has come down to us exactly as it left the hands of its author--all have been in some way altered. The material conditions under which a book was spread before the invention of printing (1440), the little care of the copyists, correctors, and glossators for the text, so different from the desire of accuracy exhibited today, explain sufficiently the divergences we find between various manuscripts of the same work. To these causes may be added, in regard to the Scriptures, exegetical difficulties and dogmatical controversies. To exempt the sacred writings from ordinary conditions a very special providence would have been necessary, and it has not been the will of God to exercise this providence. More than 150,000 different readings have been found in the older witnesses to the text of the New Testament--which in itself is a proof that Scriptures are not the only, nor the principal, means of revelation. In the concrete order of the present economy God had only to prevent any such alteration of the sacred texts as would put the Church in the moral necessity of announcing with certainty as the word of God what in reality was only a human utterance. Let us say, however, from the start, that the substantial tenor of the sacred text has not been altered, notwithstanding the uncertainty which hangs over some more or less long and more or less important historical or dogmatical passages. Moreover--and this is very important--these alterations are not irremediable; we can at least very often, by studying the variants of the texts, eliminate the defective readings and thus re-establish the primitive text. This is the object of textual criticism.

Brief history of the textual criticism

The ancients were aware of the variant readings in the text and in the versions of the New Testament; Origen, St. Jerome, and St. Augustine particularly insisted on this state of things. In every age and in diverse places efforts were made to remedy the evil; in Africa, in the time of St. Cyprian (250); in the East by means of the works of Origen (200-54); then by those of Lucian at Antioch and Hesychius at Alexandria, in the beginning of the fourth century. Later on (383) St. Jerome revised the Latin version with the aid of what he considered to be the best copies of the Greek text. Between 400 and 450 Rabbula of Edessa did the same thing for the Syriac version. In the thirteenth century the universities, the Dominicans, and the Franciscans undertook to correct the Latin text. In the fifteenth century printing lessened, although it did not completely suppress, the diversity of readings, because it spread the same type of text, viz., that which the Hellenists of the Renaissance got from the Byzantine scholars, who came in numbers of Italy, Germany, and France, after the capture of Constantinople. This text, after having been revised by Erasmus, Robert Estienne, and Théodore de Bèze, finally, in 1633, became the Elzeverian edition, which was to bear the name of the "received

text". It remained the *ne varietur* text of the New Testament for Protestants up to the nineteenth century. The British and Foreign Bible Society continued to spread it until 1904. All the official Protestant versions depended on this text of Byzantine origin up to the revision of the Authorized Version of the Anglican Church, which took place in 1881.

The Catholics on their side followed the official edition of the Latin Vulgate (which is in substance the revised version of St. Jerome), published in 1592 by order of Clement VIII, and called on that account the Clementine Bible. Thus it can be said that, during two centuries at least, the New Testament was read in the West in two different forms. Which of the two was the more exact? According as the ancient manuscripts of the text were discovered and edited, the critics remarked and noted the differences these manuscripts presented, and also the divergences between them and the commonly received Greek text as well as the Latin Vulgate. The work of comparison and criticism that became urgent was begun, and for almost two centuries has been conducted with diligence and method by many scholars, amongst whom the following deserve a special mention: Mill (1707), Bentley (1720), Bengel (1734), Wetstein (1751), Semler (1765), Griesbach (1774), Hug (1809), Scholz (1830), both Catholics, Lachmann (1842), Tregelles (1857), Tischendorf (1869), Westcott and Hort, Abbé Martin (1883), and at present B. Weiss, H. Von Soden, R.C. Gregory.

Resources of textual criticism

Never was it as easy as it is in our own days to see, consult, and control the most ancient documents concerning the New Testament. Gathered from almost everywhere they are to be found in the libraries of our big cities (Rome, Paris, London, Saint Petersburg, Cambridge, etc.), where they can be visited and consulted by everyone. These documents are the manuscripts of the Greek text, the old versions and the works of ecclesiastical or other writers who have cited the New Testament. This collection of documents, daily increasing in number, has been called the *apparatus criticus*. To facilitate the use of the codices of the text and versions they have been classed and denominated by means of letters of the Hebrew, Greek, and Latin alphabets. Von Soden introduced another notation, which essentially consists in the distribution of all the manuscripts into three groups designated respectively by the three Greek letters δ (i.e. *diatheke*, the manuscripts containing the Gospels and something else as well), ϵ (i.e. *euangelia*, the manuscripts containing the Gospels only), α (i.e. *apostolos*, the manuscripts containing the Acts and the Epistles). In each series the manuscripts are numbered according to their age.

(1) Manuscripts of the Text

More than 4000 have been already catalogued and partly studied, only the minority of which contain the whole New Testament. Twenty of these texts are prior to the eighth century, a dozen are of the sixth century, five of the fifth century, and two of the fourth. On account of the number and antiquity of these documents the text of the New Testament is better established than that of our Greek and Latin classics, except Virgil, which, from a critical point of view, is almost in the same conditions. The most

celebrated of these manuscripts are:

B Vaticanus, d 1, Rome, fourth cent.;

Sinaiticus, d 2, Saint Petersburg, fourth cent.;

C Ephræmus rescriptus, d 3, Paris, fifth cent.;

A Alexandrinus, d 4, London, fifth cent.;

D Cantabrigiensis (or Codex Bezae) d 5, Cambridge, sixth cent.;

D 2 Claromontanus, a 1026, Paris, sixth cent.;

Laurensis, d 6, Mount Athos, eighth-ninth cent.;

E Basilcensis, e 55, Bâle, eighth cent.

To these copies of the text on parchment a dozen fragments on papyrus, found in Egypt, most of which go back to the fourth century, one even to the third century, must be added.

(2) Ancient Versions

Several are derived from original texts prior to the most ancient Greek manuscripts.

These versions are, following the order of their age, Latin, Syriac, Egyptian, Armenian, Ethiopian, Gothic, and Georgian. The first three, especially the Latin and the Syriac, are of the greatest importance.

Latin version — Up to about the end of the fourth century, it was diffused in the West (Proconsular Africa, Rome, Northern Italy, and especially at Milan, in Gaul, and in Spain) in slightly different forms. The best known of these is that of St. Augustine called the "Itala", the sources of which go as far back as the second century. In 383 St. Jerome revised the Italic type after the Greek manuscripts, the best of which did not differ much from the text represented by the Vaticanus and the Sinaiticus. It was this revision, altered here and there by readings from the primitive Latin version and a few other more recent variants, that prevailed in the west from the sixth century under the name of Vulgate.

Syriac Version — Three primitive types are represented by the Diatessaron of Tatian (second cent.), the palimpsest of Sinai, called the Lewis codex from the name of the lady who found it (third cent., perhaps from the end of the second), and the Codex of Cureton (third cent.). The Syriac Version of this primitive epoch that still survives contains only the Gospels. Later, in the fifth century, it was revised after the Greek text. The most widespread of these revisions, which became almost the official version, is called the Pesittâ (Peshitto, simple, vulgate); the others are called Philoxenian (sixth cent.), Heracleian (seventh cent.), and Syro-Palestinian (sixth cent.).

Egyptian Version — The best known type is that called Boharic (used in the Delta from Alexandria to Memphis) and also Coptic from the generic name Copt, which is a corruption of the Greek aiguptos Egyptian. It is the version of Lower Egypt and dates from the fifth century. A greater interest is attached to the version of Upper Egypt, called the Sahidic, or Theban, which is a work of the third century, perhaps even of the second. Unfortunately it is only incompletely known as yet.

These ancient versions will be considered precise and firm witnesses of the Greek text of the first three centuries only when we have critical editions of them; for they themselves are represented by copies that differ from one another. The work has been undertaken and is already fairly advanced. The primitive Latin version had been already reconstituted by the Benedictine D. Sabatier ("*Biblorum Sacorum latinæ versiones antiquæ seu Vetus Italica*", Reims, 1743, 3 vols.); the work has been taken up again and completed in the English collection "*Old-Latin Biblical Texts*" (1883-1911), still in course of publication. The critical edition of the Latin Vulgate published at Oxford by the Anglicans Wordsworth and White, from 1889 to 1905, gives the Gospels and the Acts. In 1907 the Benedictines received from Pius X the commission to prepare a critical edition of the Latin Bible of St. Jerome (Old and New Testament). The "*Diatessaron*" of Tatian is known to us by the Arabic version edited by 1888 by Mgr. Ciasea, and by the Armenian version of a commentary of St. Ephraem (which is founded on the Syriac of Tatian) translated into Latin, in 1876, by the Mechitarists Auchar and Moesinger. The publications of H. Von Soden have contributed to make the work of Tatian better known. Mrs. A. S. Lewis has just published a comparative edition of the Syriac palimpsest of Sinai (1910); this had been already done by F.C. Burkitt for the Cureton codex, in 1904. There exists also a critical edition of the Peshitto by G.H. Gwilliam (1901). As regards the Egyptian versions of the Gospels, the edition of G. Horner (1901-1911, 5 vols.) has put them at the disposition of all those who read Coptic and Sahidic. The English translation, that accompanies them, is meant for a wider circle of readers.

(3) Citations of Ecclesiastical Authors

The text of the whole New Testament could be constituted by putting together all the citations found in the Fathers. It would be particularly easy for the Gospels and the important Epistles of St. Paul. From a purely critical point of view, the text of the Fathers of the first three centuries is particularly important, especially Irenæus, Justin, Origen, Clement of Alexandria, Tertullian, Cyprian, and later on Ephraem, Cyril of Alexandria, Chrysostom, Jerome, and Augustine. Here again a preliminary step must be taken by the critic. Before pronouncing that a Father read and quoted the New Testament in this or that way, we must first be sure that the text as in its present form had not been harmonized with the reading commonly received at the time and in the country where the Father's works were edited (in print or in manuscripts). The editions of Berlin for the Greek Fathers and of Vienna for the Latin Fathers, and especially the monographs on the citations of the New Testament in the Apostolic Fathers (Oxford Society for Historical Theology, 1905), in St. Justin (Bousset, 1891), in Tertullian (Ronsch, 1871), in Clement of Alexandria (Barnard, 1899), in St. Cyprian (von Soden, 1909), in Origen (Hautsch, 1909), in St. Ephraem (Burkett, 1901), in Marcion (Zahn, 1890), are a valuable help in this work.

Method followed

(1) The different readings attested for the same word were first noted, then they were classed according to their causes; involuntary variants: lapsus, homoioteleuton,

itacismus, scriptio continua; voluntary variants, harmonizing of the texts, exegesis, dogmatical controversies, liturgical adaptations. This however was only an accumulation of matter for critical discussion.

(2) At first, the process employed was that called individual examination. This consists in examining each case by itself, and it nearly always had as result that the reading found in most documents was considered the right one. In a few cases only the greater antiquity of certain readings prevailed over numerical superiority. Yet one witness might be right rather than a hundred others, who often depend on common sources. Even the oldest text we have, if not itself the original, may be corrupt, or derived from an unfaithful reproduction. To avoid as far as possible these occasions of error, critics were not long before giving preference to the quality rather than to the number of the documents. The guarantees of the fidelity of a copy are known by the history of the intermediate ones connecting it with the original, that is by its genealogy. The genealogical process was brought into vogue especially by two great Cambridge scholars, Westcott and Hort. By dividing the texts, versions, and Patristic citations into families, they arrived at the following conclusions:

(a) The documents of the New Testament are grouped in three families that may be called Alexandrian, Syrian, and Western. None of these is entirely free from alterations.

The text called Western, best represented by D, is the most altered although it was widely spread in the second and third centuries, not only in the West (primitive Latin Version, St. Irenæus St. Hippolytus, Tertullian, St. Cyprian), but also in the East (primitive Syriac Version, Tatian, and even Clement of Alexandria). However, we find in it a certain number of original readings which it alone has preserved.

The Alexandrian text is the best, this was the received text in Egypt and, to a certain extent, in Palestine. It is to be found, but adulterated in C (at least as regards the Gospels). It is more pure in the Bohairic Version and in St. Cyril of Alexandria. The current Alexandrian text however is not primitive. It appears to be a sub-type derived from an older and better preserved text which we have almost pure in B and N. It is this text that Westcott and Hort call neutral, because it has been kept, not absolutely, but much more than all the others, free from the deforming influences which have systematically created the different types of text. The neutral text which is superior to all the others, although not perfect, is attested by Origen. Before him we have no positive testimony, but historical analogies and especially the data of internal criticism show that it must be primitive.

Between the Western text and the Alexandria text is the place of the Syrian, which was that used at Antioch in Cappadocia and at Constantinople in the time of St. John Chrysostom. It is the result of a methodical "confluence" of the Western text with that received in Egypt and Palestine towards the middle of the third century. The Syrian text must have been edited between the years 250 and 350. This type has no value for the reconstruction of the original text, as all the readings which are peculiar to it are simply alterations. As regards the Gospels, the Syrian text is found in A and E, F, G, H, K, and also in most of the Peschitto manuscripts, Armenian Version, and especially in St. John

Chrysostom. The "received text" is the modern descendant of this Syrian text.

(b) The Latin Vulgate cannot be classed in any of these groups. It evidently depends on an eclectic text. St. Jerome revised a western text with a neutral text and another not yet determined. The whole was contaminated, before or after him, by the Syrian text. What is certain is that his revision brought the Latin version perceptibly nearer to the neutral text, that is to say to the best. As to the received text which was compiled without any really scientific method, it should be put completely aside. It differs in nearly 8000 places from the text found in the Vaticanus, which is the best text known.

(c) We must not confound a received text with the traditional text. A received text is a determined type of text used in some particular place, but never current in the whole Church. The traditional text is that which has in its favour the constant testimony of the entire Christian tradition. Considering the substance of the text, it can be said that every Church has the traditional text, for no Church was ever deprived of the substance of the Scripture (in as far as it preserved the integrity of the Canon); but, as regards textual criticism of which the object is to recover the ipsissima verba of the original, there is no text now existing which can be rightly called "traditional". The original text is still to be established, and that is what the editions called critical have been trying to effect for the last century.

(d) After more than a century's work are there still many doubtful readings? According to Westcott and Hort seven-eighths of the text, that is 7000 verses out of 8000, are to be considered definitely established. Still more, critical discussions can even now solve most of the contested cases, so that no serious doubts exist except concerning about one-sixtieth of the contents of the New Testament. Perhaps even the number of passages of which the authenticity has not yet had a sufficient critical demonstration does not exceed twelve, at least as regards substantial alterations. We must not forget, however, that the Cambridge critics do not include in this calculation certain longer passages considered by them as not authentic, namely the end of St. Mark (xvi, 9-20) and the episode of the adulteress (John 8:1-11).

(3) These conclusions of the editors of the Cambridge text have in general been accepted by the majority of scholars. Those who have written since them, for the past thirty years, B. Weiss, H. Von Soden, R. C. Gregory, have indeed proposed different classifications; but in reality they scarcely differ in their conclusions. Only in two points do they differ from Westcott and Hort. These latter have according to them given too much importance to the text of the Vaticanus and not enough to the text called Western. As regards the last-mentioned, modern discoveries have made it better known and show that it is not to be overmuch depreciated.

Contents of the New Testament

The New Testament is the principal and almost the only source of the early history of Christianity in the first century. All the "Lives of Jesus Christ" have been composed from the Gospels. The history of the Apostles, as narrated by Renan, Farrar, Fouard, Weizsäcker, and Le Camus, is based on the Acts and the Epistles. The "Theologies of

the New Testament", of which so many have been written during the nineteenth century, are a proof that we can with canonical texts build up a compact and fairly complete doctrinal system. But what is the worth of these narrations and syntheses? In what measure do they bring us in contact with the actual facts? It is the question of the historical value of the New Testament which today preoccupies higher criticism.

History

Everybody agrees that the first three Gospels reflect the beliefs regarding Jesus Christ and his work current among Christians during the last quarter of the first century, that is to say at a distance of forty or fifty years from the events. Few ancient historians were in such favourable conditions. The biographies of the Cæsars (Suetonius and Tacitus) were not in a better position to get exact information. All are forced to admit, moreover, that in the Epistles of St. Paul we come into immediate contact with the mind of the most influential propagator of Christianity, and that a quarter of a century after the Ascension. The faith of the Apostle represents the form of Christian thought most victorious and most widespread in the Greco-Roman world. The writings of St. John introduce us to the troubles of the Churches after the fall of the Synagogue and the first encounter of Christianity with the violence of pagan Rome; his Gospel expresses, to say the least, the Christian attitude of that period towards Christ. The Acts inform us, at all events, what was thought in Syria and Palestine towards the year 65 of the foundation of the Church; they lay before our eyes a traveller's diary which allows us to follow St. Paul from day to day during the ten best years of his missions.

Must our knowledge stop here? Do the earliest monuments of Christian literature belong to the class of writings called "memoirs", and reveal only the impressions and the judgments of their authors? Not a single critic (meaning those who are esteemed as such) has yet ventured to underrate thus the historical worth of the New Testament taken as a whole. The ancients did not even raise the question, so evident did it seem to them that these texts narrated faithfully the history of early Christianity. What aroused the distrust of modern critics was the fancied discovery that these writings although sincere were none the less biased. Composed, as was said, by believers and for believers or, at all events, in favour of the Faith, they aim much more at rendering credible the life and teaching of Jesus than at simply relating what He did and preached. And then they say these texts contain irreconcilable contradictions which testify to uncertainty and variety in the tradition taken up by them at different stages of its development.

(1) It is agreed that the authors of the New Testament were sincere. Were they deceived? If so the writing of truthful history should, apparently, be given up altogether. They were near the events: all eye-witnesses or depending immediately on eye-witnesses. In their view the first condition to be allowed to "testify" on Gospel history was to have seen the Lord, especially the risen Lord (Acts 1:21-22; 1 Corinthians 9:11; 11:23; 1 John 1:1-4; Luke 1:1-4). These witnesses guarantee matters easy to observe and at the same time of supreme importance to their readers. The latter must have controlled assertions claiming to impose an obligation of faith and attended with

considerable practical consequences; all the more so as this control was easy, since the matters were in question that had taken place in public and not "in a corner", as St. Paul says (Acts 26:26; cf. 2:22; 3:13-14). Besides, what reasonable hope was there to get books accepted which contained an altered form of the tradition familiar from the teaching of the Churches for more than thirty years, and cherished with all the affection that was borne to Jesus Christ in person? In this sentiment we must seek the final reason for the tenacity of ecclesiastical traditions. Finally, these texts control each other mutually. Written in different circumstances, with varying preoccupations, why do they agree in substance? For history only knows one Christ and one Gospel; and this history is based on the New Testament. Objective reality alone accounts for this agreement.

It is true that these same texts present a multitude of differences in details, but the variety and uncertainty to which that may give rise does not weaken the stability of the whole from a historical point of view. Moreover, that this is compatible with the inspiration and inerrancy of the Holy Scripture, see INSPIRATION OF THE BIBLE. The causes of these apparent contradictions have been long since pointed out: viz., fragmentary narratives of the same events abruptly put side by side; different perspectives of the same object according as one takes a front or a side view; different expressions to mean the same thing; adaptation, not alteration, of the subject-matter according to the circumstances a feature brought into relief; documents or traditions not agreeing on all points, and which nevertheless the sacred writer has related, without claiming to guarantee them in everything or decide the question of their divergence. These are not subtleties or subterfuges invented to excuse as far as possible our Evangelists. Similar observations would be made about profane authors if there was anything to be gained by doing so. Try for example to harmonize Tacitus with himself in "Historiæ", V, iv, and V, ix. But Herodotus, Polybius, Tacitus, Livy did not narrate the history of a God come to earth to make men submit their whole life to His word. It is under the influence of naturalistic prejudice that some people easily, and as it were a priori, are opposed to the testimony of the Biblical authors. Have not modern discoveries come to show that St. Luke is a more exact historian than Flavius Josephus? It is true that the authors of the New Testament were all Christians, but to be truthful must we be indifferent towards the facts we relate? Love does not necessarily make us blind or untruthful, on the contrary it can allow us to penetrate more deeply into the knowledge of our subjects. In any case, hate exposes the historian to a greater danger of partiality; and is it possible to be without love or hate towards Christianity?

(2) These being the conditions, if the New Testament has handed on to us a counterfeit of history, the falsification must have come about at an early date, and be assignable neither to the insincerity nor the incompetence of its authors. It is the early Christian tradition on which they depend that becomes suspected in its vital sources, as if it had been formed under influences of religious instincts, which irrevocably doomed it to be mythical, legendary, or, again, idealistic, as the symbolists put it. What it transmitted to us was not so much the historical figures of Christ (in the modern acceptance of the term) as His prophetic image. The Jesus of the New Testament had become such as He might or ought to have been imagined to be by one who saw in Him the Messias. It is,

doubtless, from the saying of Isaias, "Behold a virgin shall conceive", that the belief in the supernatural conception of Jesus springs--a belief which is definitely formulated in the narratives of St. Matthew and St. Luke. Such is the explanation current amongst unbelievers of today, and amongst an ever-increasing number of liberal Protestants. It is notoriously that of Harnack.

Avowedly or no, this way of explaining the formation of Gospel tradition has been put forward principally to account for the supernatural element with which the New Testament is permeated: the objectivity of this element is refused recognition for reasons of a philosophical order, anterior to any criticism of the text. The starting-point of this explanation is a merely speculative prejudice. To the objection that the positions of Strauss became untenable the day that critics began to admit that the New Testament was a work of the first century, and therefore a witness closely following on the events, Harnack answers that twenty years or even less suffice for the formation of legends. As regards the abstract possibility of the formation of a legend that may be, but it still remain to be proved that it is possible that a legend should be formed, still more, that it should win acceptance, in the same concrete conditions as the Gospel narrative. How is it that the apocrypha never succeeded in forcing their way into the might current that bore the canonical writings to all the Churches, and got them accepted? Why were the oldest known to us not composed till at least a century after the events?

Furthermore, if the Gospel narrative is really an exegetical creation based on the Old Testament prophecies, how are we to explain its being what it is? There is no reference in it to texts of which the Messianic nature is patent and accepted by the Jewish schools. It is strange that the "legend" of the Magi come from the East at the summons of a star to adore the infant Jesus should have left aside completely the star of Jacob (Numbers 24:17) and the famous passage in Isaias (60:6-8). On the other hand, texts are appealed to of which the Messianism is not obvious, and which do not seem to have been commonly interpreted (then, at least) by the Jews in the same way as by the Christians. This is exactly the case with St. Matthew (2:15-23 and perhaps 1:23). The Evangelists represent Jesus as the popular preacher, par excellence, the orator of the crowd in town and country; they show Him to us whip in hand, and they out into His mouth words more stinging still addressed to the Pharisees. According to St. John (vii, 28, 37; xii, 44), He "cries out" even in the Temple. Can that trait in his physiognomy be readily explained by Isaiah 42:2, who had foretold of the servant of Yahweh: "He shall not cry nor have respect to person, neither shall his voice be heard abroad"? Again, "The wolf shall dwell with the lamb . . . and the sucking child shall play on the hole of the asp" (Isaiah 11:6-8) would have afforded material for a charming idyl, but the Evangelists have left that realism to the apocrypha and to the Millenarians. What passage of the Prophets or even of the Jewish apocalypse, inspired the first generation of Christians with the fundamental doctrine of the transitory character of the Law; and above all, with the prediction of the destruction of Jerusalem and its Temple? Once one admits the initial step in this theory, he is logically led to leave nothing standing in the Gospel narrative, not even the crucifixion of Jesus, nor His existence itself. Solomon Reinach actually pretends that the Passion story is merely a commentary on Psalm 21,

while Arthur Drews denies the very existence of Jesus Christ.

Another factor which contributed to the alleged distortion of the Gospel story was the necessity imposed on primitive Christianity of altering, if it were to last, the conception of the Kingdom of God preached by Jesus in person. On His lips, it is said, the Gospel was merely a cry of "Sauve qui peut" addressed to the world which He believed to be about to end. Such was also the persuasion of the first Christian generation. But soon it was perceived that they had to do with a world which was to last, and the teaching of the Master had to be adapted to the new condition of things. This adaptation was not achieved without much violence, done, unconsciously, it is true, to historical reality, for the need was felt of deriving from the Gospel all the ecclesiastical institutions of a more recent date. Such is the eschatological explanation propagated particularly by J. Weiss, Schweitzer, Loisy; and favorably received by Pragmatists.

It is true that it was only later that the disciples understood the significance of certain words and acts of the Master. But to try and explain all the Gospel story was the retrospect of the second Christian generation is like trying to balance a pyramid on its apex. Indeed the hypothesis, in its general application, implies a state of mind hard to reconcile with the calmness and sincerity which is readily admitted in the Evangelists and St. Paul. As for the starting-point of the theory, namely, that Christ was the dupe of an illusion about the imminent destruction of the world, it has no foundation in the text, even for one who regards Christ as a mere man, except by distinguishing two kinds of discourses (and that on the strength of the theory itself), those that are traced back to Jesus, and those that have been attributed to Him afterwards. This is what is called a vicious circle. Finally, it is false that the second Christian generation was prepossessed by the idea of tracing, *per fas et nefas*, everything--institutions and doctrines--back to Jesus in person. The first generation itself decided more than once questions of the highest importance by referring not to Jesus but to the Holy Spirit and to the authority of the Apostles. This was especially the case with the Apostolic conference at Jerusalem (Acts 15), in which it was to be decided in what concrete observances the Gospel was to take the place of the Law. St. Paul distinguishes expressly the doctrines or the institutions that he promulgates in virtue of his Apostolic authority, from the teachings that tradition traced back to Christ (1 Corinthians 7:10, 12, 25).

Again it is to be presumed that if Christian tradition had been formed under the alleged influence, and that, with such historical freedom, there would remain less apparent contradictions. The trouble taken by apologists to harmonize the texts of the New Testament is well known. If the appellation "Son of God" points out a new attitude of the Christian conscience towards Jesus Christ, why has it not simply replaced that of "Son of Man"? The survival of the Gospels of this latter expression, close by in the same texts with its equivalent (which alone showed clearly the actual faith of the Church, could only be an encumbrance; nay more, it remained as a telltale indication of the change that came--afterwards. It will be said perhaps that the evolution of popular beliefs, coming about instinctively and little by little, has nothing to do with the exigencies of a rational logic, and therefore has not coherence. Granted, but it must not be forgotten that, on the

whole, the literature of the New Testament is a thoughtful, reasoned, and even apologetic work. Our adversaries can all the less deny it this character, as, according to them, the authors of the New Testament are "tendentious", that is to say, inclined more than is right to give a bias to things so as to make them acceptable.

Doctrines

They are: (1) specifically Christian; or (2) not specifically Christian.

Doctrines not specifically christian

Christianity being the normal continuation of Judaism, the New Testament must needs inherit from the Old Testament a certain number of religious doctrines concerning God, His worship the original destinies of the world, and especially of men, the moral law, spirits, etc. Although these beliefs are not specifically Christian, the New Testament develops and perfects them.

The attributes of God, particularly His spirituality, His immensity, His goodness, and above all His fatherhood are insisted on more fully.

The moral law is restored to its primitive perfection in what regards the unity and perpetuity of marriage, respect for God's name, forgiveness of injuries, and in general the duties towards one's neighbours; the guilt of the simple desire of a thing forbidden by the Law is clearly set forth; external works (prayer, almsgiving, fasting, sacrifice) really derive their worth from the dispositions of the heart that accompany them.

The Messianic hope is purified from the temporal and material elements with which it had become enveloped.

The retributions of the world to come and the resurrection of the body are specified more clearly.

Specifically Christian doctrines

Other doctrines, specifically Christian, are not added on to Judaism to develop, but rather to supersede it. In reality, between the New and Old Testaments there is a direct but not revolutionary succession as a superficial observer might be inclined to believe; just as in living beings, the imperfect state of yesterday must give way before the perfection of today although the one has normally prepared the other. If the mystery of the Trinity and the spiritual character of the Messianic Kingdom are ranked among the peculiarly Christian dogmas, it is because the Old Testament was of itself insufficient to establish the doctrine of the New Testament on this subject; and still more because, at the time of Jesus, the opinions current among the Jews went decidedly in the opposite direction.

The Divine life common to the Three Persons (Father, Son and Holy Ghost) in the Unity of one and the same Nature is the mystery of the Trinity, obscurely typified or outlined in the Old Testament.

The Messias promised by the Prophets has come in the person of Jesus of Nazareth, who was not only a man powerful in word and work, but the true God Himself, the Word made man, born of a virgin, crucified under Pontius Pilate, but risen from the dead and now exalted to the right hand of His Father.

It was by an ignominious death on the Cross, and not by power and glory, that Jesus Christ redeemed the world from sin, death, and the anger of God; He is the Redeemer of all men (Gentiles as well as Jews) and He united them to Himself all without distinction.

The Mosaic Law (rites and political theocracy) having been given only to the Jewish people, and that for a time, must disappear, as the figure before the reality. To these practices powerless in themselves Christ substitutes rites really sanctifying, especially baptism, eucharist, and penance. However the new economy is to such a degree a religion in spirit and truth, that, absolutely speaking, man can be saved, in the absence of all exterior means, by submitting himself fully to God by the faith and love of the Redeemer.

Before Christ's coming, men had been treated by God as slaves or children under age are treated, but with the Gospel begins a law of love and liberty written first of all in the heart; this law does not consist merely in the letter which forbids, commands, or condemns; it is also, and chiefly, an interior grace which disposes the heart to do the will of God.

The Kingdom of God preached and established by Jesus Christ, though it exists already visibly in the Church, will not be perfected until the end of the world (of which no one knows the day or the hour), when He will come Himself in power and majesty to render to each one according to his works. In the meantime, the Church assisted by the Holy Spirit, governed by the Apostles and their successors under the authority of Peter, teaches and propagates the Gospel even to the ends of the earth.

Love of our neighbour is raised to the height of the love of God, because the Gospel makes us see God and Christ in all men since they are, or ought to be, His mystical members. When necessary, this love must be carried as far as the sacrifice of self. Such is Christ's commandment.

Natural morality in the Gospel is raised to a higher sphere by the counsels of perfection (poverty and chastity), which may be summed up as the positive renouncement of the material goods of this life, in so far as they hinder our being completely given up to the service of God.

Eternal life, which shall not be fully realized until after the resurrection of the body, consists in the possession of God, seen face to faces, and of Jesus Christ.

Such are the fundamental points of Christian dogma, as expressly taught in the New Testament. They are not found collected together in any of the Canonical books, but were written throughout a period extending from the middle of the first century to the beginning of the second; and, consequently, the history of the way in which they were expressed at different times can be reconstructed. These texts never could, and were never meant to, dispense with the oral tradition which preceded them. Without this perpetual commentary they would not always have been understood and frequently would have been misunderstood.

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(Hebrew Gôyîm; Greek ethne, ethnikoi, Hellenes; Vulgate Gentes, Gentiles, Graeci).

A word of Latin origin and usually employed in the plural. In the English versions of both Testaments it collectively designates the nations distinct from the Jewish people. The basis of this distinction is that, as descendants of Abraham, the Jews considered themselves, and were in fact, before the coming of Christ, the chosen people of God. As the non-Jewish nations did not worship the true God and generally indulged in immoral practices, the term Gôyîm "Gentiles" has often times in the Sacred Writings, in the

Talmud, etc., a disparaging meaning. Since the spread of Christianity, the word Gentiles designates, in theological parlance, those who are neither Jews nor Christians. In the United States, the Mormons use it of persons not belonging to their sect. See PROSELYTES.

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1 Kings

2 Kings

1 Chron.

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Nehem.

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 « 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 »

1 ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν 2 ἡ δὲ γῆ ἦν ἀόρατος καὶ
 ἀκατασκεύαστος καὶ σκότος ἐπάνω τῆς ἀβύσσου καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω
 τοῦ ὕδατος 3 καὶ εἶπεν ὁ θεὸς γενηθήτω φῶς καὶ ἐγένετο φῶς 4 καὶ εἶδεν ὁ θεὸς τὸ
 φῶς ὅτι καλὸν καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκοτοῦς
 5 καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα καὶ ἐγένετο
 ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα μία 6 καὶ εἶπεν ὁ θεὸς γενηθήτω στερέωμα ἐν μέσῳ
 τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος καὶ ἐγένετο οὕτως 7 καὶ
 ἐποίησεν ὁ θεὸς τὸ στερέωμα καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος ὃ ἦν
 ὑποκάτω τοῦ στερεώματος καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος 8
 καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανὸν καὶ εἶδεν ὁ θεὸς ὅτι καλὸν καὶ ἐγένετο

ἐσπέρα καὶ ἐγένετο πρωὶ ἡμέρα δευτέρα 1 God, at the beginning of time, created heaven and earth. 2 Earth was still an empty waste, and darkness hung over the deep; but already, over its waters, stirred the breath of God. 3 Then God said, Let there be light; and the light began. 4 God saw the light, and found it good, and he divided the spheres of light and darkness; 5 the light he called Day, and the darkness Night. So evening came, and morning, and one day passed. 6 God said, too, Let a solid vault arise amid the waters, to keep these waters apart from those; 7 a vault by which God would separate the waters which were beneath it from the waters above it; and so it was done. 8 This vault God called the Sky. So evening came, and morning, and a second day passed.

1 In principio creavit Deus cælum et terram. 2 Terra autem erat inanis et vacua, et tenebræ erant super faciem abyssi: et spiritus Dei ferebatur super aquas. 3 Dixitque Deus: Fiat lux. Et facta est lux. 4 Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. 5 Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere et mane, dies unus. 6 Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. 7 Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his, quæ erant super firmamentum. Et factum est ita. 8 Vocavitque Deus firmamentum, Cælum: et factum est vespere et mane, dies secundus.

9 καὶ εἶπεν ὁ θεὸς συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν καὶ ὀφθήτω ἡ ξηρὰ καὶ ἐγένετο οὕτως καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν καὶ ὤφθη ἡ ξηρὰ 10 καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας καὶ εἶδεν ὁ θεὸς ὅτι καλόν 11 καὶ εἶπεν ὁ θεὸς βλαστησάτω ἡ γῆ βοτάνην χόρτου σπείρον σπέρμα κατὰ γένος καὶ κα{Q'} ὁμοιότητα καὶ ξύλον κάρπιμον ποιοῦν καρπὸν οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς καὶ ἐγένετο οὕτως 12 καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου σπείρον σπέρμα κατὰ γένος καὶ κα{Q'} ὁμοιότητα καὶ ξύλον κάρπιμον ποιοῦν καρπὸν οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς καὶ εἶδεν ὁ θεὸς ὅτι καλόν 13 καὶ ἐγένετο ἐσπέρα καὶ ἐγένετο πρωὶ ἡμέρα τρίτη 9 And now God said, Let the waters below the vault collect in one place to make dry land appear. And so it was done; 10 the dry land God called Earth, and the water, where it had collected, he called the Sea. All this God saw, and found it good. 11 Let the earth, he said, yield grasses that grow and seed; fruit-trees too, each giving fruit of its own kind, and so propagating itself on earth. And so it was done; 12 the earth yielded grasses that grew and seeded, each according to its kind, and trees that bore fruit, each with the power to propagate its own kind. And God saw it, and found it good. 13 So evening came, and morning, and a third day passed.

9 Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum: et appareat arida. Et factum est ita. 10 Et vocavit Deus aridam Terram, congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum. 11 Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. 12 Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. 13 Et factum est vespere et mane, dies tertius.

14 καὶ εἶπεν ὁ θεὸς γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτὸς καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἑνιαυτοὺς 15 καὶ ἔστωσαν εἰς φαῦσιν

ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς καὶ ἐγένετο οὕτως 14
Next, God said, Let there be luminaries in the vault of the sky, to divide the spheres of
day and night; let them give portents, and be the measures of time, to mark out the day
and the year; 15 let them shine in the sky's vault, and shed light on the earth. And so it
was done. 14 Dixit autem Deus: Fiant luminaria in firmamento cæli, et dividant diem
ac noctem, et sint in signa et tempora, et dies et annos: 15 ut luceant in firmamento
cæli, et illuminent terram. Et factum est ita.

16 καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους τὸν φωστῆρα τὸν μέγαν εἰς
ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσων εἰς ἀρχὰς τῆς νυκτός καὶ τοὺς
ἀστέρας 17 καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ
τῆς γῆς 18 καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτός καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτός
καὶ ἀνὰ μέσον τοῦ σκότους καὶ εἶδεν ὁ θεὸς ὅτι καλόν 19 καὶ ἐγένετο ἑσπέρα καὶ
ἐγένετο πρωὶ ἡμέρα τετάρτη 16 God made the two great luminaries, the greater of
them to command the day, and the lesser to command the night; then he made the
stars. 17 All these he put in the vault of the sky, to shed their light on the earth, 18 to
control day and night, and divide the spheres of light and darkness. And God saw it, and
found it good. 19 So evening came, and morning, and a fourth day passed. 16
Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei: et luminare
minus, ut præesset nocti: et stellas. 17 Et posuit eas in firmamento cæli, ut lucerent
super terram, 18 et præessent diei ac nocti, et dividerent lucem ac tenebras. Et vidit
Deus quod esset bonum. 19 Et factum est vespere et mane, dies quartus.

20 καὶ εἶπεν ὁ θεὸς ἐξαγαγέτω τὰ ὕδατα ἐρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα
ἐπὶ τῆς γῆς κατὰ τὸ στερεώμα τοῦ οὐρανοῦ καὶ ἐγένετο οὕτως 21 καὶ ἐποίησεν ὁ θεὸς
τὰ κήτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζώων ἐρπετῶν ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη
αὐτῶν καὶ πᾶν πετεινὸν πτερωτὸν κατὰ γένος καὶ εἶδεν ὁ θεὸς ὅτι καλὰ 22 καὶ
ἠυλόγησεν αὐτὰ ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν
ταῖς θαλάσσαις καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς 23 καὶ ἐγένετο ἑσπέρα καὶ
ἐγένετο πρωὶ ἡμέρα πέμπτη 24 καὶ εἶπεν ὁ θεὸς ἐξαγαγέτω ἡ γῆ ψυχὴν ζώσαν κατὰ
γένος τετράποδα καὶ ἐρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος καὶ ἐγένετο οὕτως 25 καὶ
ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ
ἐρπετὰ τῆς γῆς κατὰ γένος αὐτῶν καὶ εἶδεν ὁ θεὸς ὅτι καλὰ 20 After this, God said, Let
the waters produce moving things that have life in them, and winged things that fly
above the earth under the sky's vault.[1] 21 Thus God created the huge sea-beasts, and
all the different kinds of life and movement that spring from the waters, and all the
different kinds of flying things; and God saw it, and found it good. 22 He pronounced his
blessing on them, Increase and multiply, and fill the waters of the sea; and let there be
abundance of flying things on earth. 23 So evening came, and morning, and a fifth day
passed. 24 God said, too, Let the land yield all different kinds of living things, cattle and
creeping things and wild beasts of every sort; and so it was done. 25 God made every
sort of wild beast, and all the different kinds of cattle and of creeping things; and God
saw it, and found it good. 20 Dixit etiam Deus: Producant aquæ reptile animæ viventis,
et volatile super terram sub firmamento cæli. 21 Creavitque Deus cete grandia, et
omnem animam viventem atque motabilem, quam produserant aquæ in species suas, et
omne volatile secundum genus suum. Et vidit Deus quod esset bonum. 22 Benedixitque
eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur

super terram. 23 Et factum est vespere et mane, dies quintus. 24 Dixit quoque Deus: Producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terræ secundum species suas. Factumque est ita. 25 Et fecit Deus bestias terræ juxta species suas, et jumenta, et omne reptile terræ in genere suo.

Et vidit Deus quod esset bonum,

26 καὶ εἶπεν ὁ θεὸς ποιήσωμεν ἄνθρωπον κατ' {T'} εἰκόνα ἡμετέραν καὶ κατ' {Q'} ὁμοίωσιν καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετῶν τῶν ἔρπόντων ἐπὶ τῆς γῆς 27 καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' {T'} εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς 28 καὶ ἠυλόγησεν αὐτούς ὁ θεὸς λέγων ἀυξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετῶν τῶν ἔρπόντων ἐπὶ τῆς γῆς 29 καὶ εἶπεν ὁ θεὸς ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπεῖρον σπέρμα ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς καὶ πᾶν ξύλον ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου ὑμῖν ἔσται εἰς βρῶσιν 30 καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἔρπετῳ τῷ ἔρποντι ἐπὶ τῆς γῆς ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς πάντα χόρτον χλωρὸν εἰς βρῶσιν καὶ ἐγένετο οὕτως 31 καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα ἕκτη 26 And God said, Let us make man, wearing our own image and likeness; let us put him in command of the fishes in the sea, and all that flies through the air, and the cattle, and the whole earth, and all the creeping things that move on earth. 27 So God made man in his own image, made him in the image of God. Man and woman both, he created them. 28 And God pronounced his blessing on them, Increase and multiply and fill the earth, and make it yours; take command of the fishes in the sea, and all that flies through the air, and all the living things that move on the earth. 29 Here are all the herbs, God told them, that seed on earth, and all the trees, that carry in them the seeds of their own life, to be your food; 30 food for all the beasts on the earth, all that flies in the air, all that creeps along the ground; here all that lives shall find its nourishment. And so it was done. 31 And God saw all that he had made, and found it very good. So evening came, and morning, and a sixth day passed. 26 et ait: Faciamus hominem ad imaginem et similitudinem nostram: et præsint piscibus maris, et volatilibus cæli, et bestiis, universæque terræ, omnique reptili, quod movetur in terra. 27 Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. 28 Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subijcite eam, et dominamini piscibus maris, et volatilibus cæli, et universis animantibus, quæ moventur super terram. 29 Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna quæ habent in semetipsis sementem generis sui, ut sint vobis in escam: 30 et cunctis animantibus terræ, omnique volucris cæli, et universis quæ moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. 31 Viditque Deus cuncta quæ fecerat, et erant valde bona. Et factum est vespere et mane, dies sextus.

[1] The Latin version, like the Septuagint Greek, represents the birds, like the fishes, as having been produced from the sea. The Hebrew text has 'and let winged things fly'

instead of 'and winged things that fly'.

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[Dogmatic Theology](#)

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Dogmatic theology is that part of theology which treats of the theoretical truths of faith concerning God and His works (dogmata fidei), whereas moral theology has for its subject-matter the practical truths of morality (dogmata morum). At times, apologetics or fundamental theology is called "general dogmatic theology", dogmatic theology proper being distinguished from it as "special dogmatic theology". However, according to present-day usage, apologetics is no longer treated as part of dogmatic theology but has attained the rank of an independent science, being generally regarded as the introduction to and foundation of dogmatic theology. The present article shall deal first with those questions which are fundamental to dogmatic theology and then briefly review its historical development due to the acumen and indefatigable industry with which the theologians of every civilized country and of every century have cultivated and promoted this science.

[Definition and nature of dogmatic theology](#)

To define dogmatic theology, it will be best to start from the general notion of theology.

Considered etymologically, theology (Gr. Theologia, i.e. peri Theou logos) means

objectively the science treating of God, subjectively, the scientific knowledge of God and

Divine things. If defined as the science concerning God (*doctrina de Deo*), the name of theology applies as well to the philosophical knowledge of God, which is cast into scientific form in natural theology or theodicy. However, unless theodicy is free from errors, it cannot lay claim to the name of theology. For this reason, pagan mythology and pagan doctrines about the gods, must at once be set aside as false theology. The theology of heretics also, so far as it contains grave errors, must be excluded. In a higher and more perfect sense we call theology that science of God and Divine things which, objectively, is based on supernatural revelation, and subjectively, is viewed in the light of Christian faith. Theology thus broadens out into Christian doctrine (*doctrina fidei*) and embraces not only the particular doctrines of God's existence, essence, and triune personality, but all the truths revealed by God. The Patristic era did not, as a rule, take theology in this wide sense. For the earlier Fathers, strictly limiting the term theology to doctrine about God, distinguished it from the doctrine of His external activity, especially from the Incarnation and Redemption, which they included under the name of the "Divine economy". Now, if God is not only the primary object but also the first principle of Christian theology, then its ultimate end likewise must be God; that is to say it must teach, effect, and promote union with God through religion. Consequently, it lies in the very essence of theology to be the doctrine not only of God and of faith, but also of religion (*doctrina religionis*). It is this triple function which gave rise to the old adage of the School: *Theologia Deum docet, a Deo docetur, ad Deum ducit* (Theology teaches of God, is taught by God, and leads to God).

However, neither supernatural theology in general nor dogmatic theology in particular is sufficiently specified by its material object or its end, since natural theology also treats of God and Divine things and shows that union with God is a religious duty. What essentially distinguishes the two sciences is the so-called formal principle or formal object. Supernatural theology considers God and Divine things solely in the supernatural light of external revelation and internal faith, analyzes them scientifically, proves them and penetrates as far as possible into their meaning. From this it follows that theology comprehends all those and only those doctrines which are to be found in the sources of faith, namely Scripture and Tradition, and which the infallible Church proposes to us. Now, among these revealed truths there are many which reason, by its own natural power, can discover, comprehend, and demonstrate, especially those that pertain to natural theology and ethics. These truths, however accessible to unaided reason, receive a theological colouring only by being at the same time supernaturally revealed and accepted on the ground of God's infallible authority. The act of faith being nothing else than the unconditional surrender of human reason to the sovereign authority of the self-revealing God, it is plain that Catholic theology is not a purely philosophical science like mathematics or metaphysics; it must rather, of its very nature be an authoritative science, basing its teachings, especially of the mysteries of faith, on the authority of Divine revelation and the infallible Church established by Christ; for it is the Divine mission of the Church to preserve intact the entire deposit of faith (*depositum fidei*), to preach and explain it authoritatively. There are, it is true, many non-Catholics and even some Catholics who are irritated at seeing Catholic theology bow before an external authority. They take offence at conciliar decrees, papal decisions *ex cathedra*,

the censure of theological opinions, the index of forbidden books, the Syllabus, the oath against Modernism. Yet all these ecclesiastical regulations flow naturally and logically from the formal principle of Christian theology: the existence of Divine revelation and the right of the Church to demand, in the name of Christ, an unwavering belief in certain truths concerning faith and morals. To reject the authority of the Church would be equivalent to abandoning supernatural revelation, and contemning God himself, who can neither deceive nor be deceived, since He is Truth itself, and who speaks through the mouth of the Church. Consequently, theology as a science, if it would avoid the danger of error, must ever remain under the tutelage and guidance of the Church. To a Catholic, theology without the Church is as absurd as theology without God. Dogmatic theology, then, may be defined as the scientific exposition of the entire theoretical doctrine concerning God Himself and His external activity, based on the dogmas of the Church.

Dogmatic theology as a science

Considering that theology depends essentially on the Church, a serious difficulty arises at once. How, one may ask, can theology claim to be a science in the genuine sense of the word? If the aim and result of theological investigation is settled in advance by an authority that attributes to itself infallibility and will brook no contradiction, if the line of march is, as it were, clearly mapped out and strictly prescribed, how can there be any question of true science or of scientific freedom? Are not the dogmatic proofs, supposed to demonstrate an infallible dogma, after all mere dialectical play, sham science, reasoning made to order? Prejudice against Catholic theology, prevalent in the world at large, is beginning to bear fruit; in many countries the theological faculties, still existing in the state universities, are looked upon as so much useless ballast, and the demand is being made to relegate them to the episcopal seminaries, where they can no longer injure the intellectual freedom of the people. The downright unfairness of this attitude is obvious when one considers that the universities sprang up and developed in the shadow of the Church and of Catholic theology; and that, moreover, the exaggeration of scientific freedom may prove fatal to the profane sciences as well. Unless it presuppose certain truths, which can no more be demonstrated than many mysteries of faith, science can achieve nothing; and unless it recognize the limits that are set to investigation, the boasted freedom will degenerate into lawless and arbitrary anarchy. As the logician starts from notions, the jurist from legal texts, the historian from facts, the chemist from material substances as things which demand no proof in his case, so the theologian receives his material from the hands of the Church and deals with it according to the rules which the scientist applies in his own branch.

The view, moreover, that scientific research is absolutely free and independent of all authority is fanciful and distorted. To the freedom of science, the authority of the individual conscience, and of human society as well, sets an impassable limit. Even the civil power would have to exercise its authority in the form of punishment if a university professor, presuming on the freedom of scientific thought and research, should teach openly that burglary, murder, adultery, revolution, and anarchy are permissible. We may concede that the Catholic theologian, being subject to ecclesiastical authority, is more

closely bound than the professor of the secular sciences. Yet the difference is one of degree only, inasmuch as every science and every investigator is bound by the moral and religious duty of subordination. Some Scholastics, it is true, e.g. Durandus and Vasquez, denied to Christian theology a strictly scientific character, on the ground that the content of faith is obscure and incapable of demonstration. But their argument does not carry conviction. At most it proves that dogmatic science is not of the same kind and order as the profane sciences. What is essential to any science is not internal evidence, but merely certainty of its first principles.

There are many profane sciences which borrow unproved from a superior science their highest principles; these are the so-called lemmata, subsidiary propositions, which serve as premises for further conclusions. The theologian does the same. He, too, borrows the first principles of his science from the higher knowledge of God without proving them. Every subaltern science supposes of course in the superior discipline the power to give a strict demonstration of the assumed premises. But all scientific axioms rest ultimately on metaphysics, and metaphysics itself is unable to prove strictly all its principles all it can do is to defend them against attack. It is plain then that every science without exception rests on axioms and postulates which, though certain, yet admit of no demonstration. The mathematician is aware that the existence of geometry, the surest and most palpable of all sciences, depends entirely on the soundness of the postulate of parallels. Nevertheless, this very postulate is far from being demonstrable. In fact, since no convincing proof of it was forthcoming, there has arisen since the time of Gauss a more general, non-Euclidean geometry, of which the Euclidean is only a special case. Why, then, should Catholic theology, because of its postulates, lemmata, and mysteries, be denied the name of a science? Apart from the domain of dogma proper, the theologian may approach the numerous controversial questions and more intricate problems with the same freedom as is enjoyed by any other scientist. One thing, however, must never be lost sight of. No science is at liberty to upset theorems which have been established once and for all; they must be regarded as unshaken dogmas upon which the entire structure is based. Similarly, the articles of faith must not be looked upon by the theologian as troublesome barriers, but as beacon-lights that warn the mariner, show him the true course, and preserve him from shipwreck.

Methods of dogmatic theology

Whereas other sciences, as, for instance, theodicy, begin with proving the existence of God, it lies beyond the scope of theology to discover dogmatic truths. The subject-matter with which the student of theology has to deal is offered to him in the deposit of faith and, reduced to its briefest form, is to be found in the Catechism. If the theologian is content with deriving the dogmas from the sources of faith and with explaining them, he is occupied with "positive" theology. Guided by the doctrinal authority of the Church, he calls history and criticism to his aid to find in Scripture and Tradition the genuine unalloyed truth. If to this positive element is joined a polemic tendency, we have "controversial" theology, which was carried to its highest perfection in the seventeenth century by Cardinal Bellarmine. Positive theology must prove its theses by conclusive arguments drawn from Scripture and Tradition; hence it is closely related to exegesis

and history. As exegete, the theologian must first of all accept the inspiration of the Bible as the Word of God. But even when elucidating its meaning, he will always bear in mind the unanimous interpretation of the Fathers, the hermeneutical principles of the Church, and the directions of the Holy See. In his character as historian, the theologian must not lay aside his belief in the supernatural origin of Christianity and in the Divine institution of the Church, if he is to give a true and objective account of tradition, of the history of dogma, and of patrology. For, just as the Bible, being the Word of God, was written under the immediate inspiration of the Holy Ghost, so Tradition was, and is, guided in a special manner by God, Who preserves it from being curtailed, mutilated, or falsified.

Consequently, he who from the outset declares the Bible to be an ordinary book, miracles and prophecies impossible and old-fashioned, the Church a great institution for deadening thought, the Fathers of the Church pious prattlers, is quite incapable, even from a purely scientific standpoint, of understanding God's momentous dispensations to mankind. From this we may conclude how unecclesiastical and at the same time how unscientific are those historians who prefer to explain the works of the Fathers without due regard for ecclesiastical tradition, which was the mental environment in which they lived and breathed. For it is only when we discover the living link which bound them to the Apostolic Tradition of which they are witnesses, that we shall understand their writings and establish the heterodoxy of some passages, as for instance, the Origenistic apocatastasis in the writings of Gregory of Nyssa. When Pius X, by his *Motu Proprio* of 1 Sept., 1910, solemnly obliged all priests to adhere to these principles, he did more than recall to our minds the time-hallowed rules of Christian faith; he freed history and criticism from those baneful excrescences which impeded the growth of true science.

When the dogmatic material with the help of the historical method has been derived from its sources, another momentous task awaits the theologian: the philosophical appreciation, the speculative examination and elucidation of the material brought to light. This is the purpose of the "scholastic" method from which "scholastic theology" takes its name.

The scope of the scholastic method is fourfold:

to open up completely the content of dogma and to analyze it by means of dialectics;
to establish a logical connection between the various dogmas and to unite them in a well-knit system;

to derive new truths, called "theological conclusions" from the premises by syllogistic reasoning;

to find reasons, analogies, congruous arguments for the dogmas;

But above all to show that the mysteries of faith, though beyond the reach of reason, are not contrary to its laws but can be made acceptable to our intellect. It is evident that the ultimate purpose of these philosophical speculations cannot be to resolve dogma finally into mere natural truths, or to strip the mysteries of their supernatural character, but to explain the truths of faith, to provide for them a philosophical basis, to bring them nearer to the human mind. Faith must ever remain the solid rock-bottom on which reason builds

up, and faith in its turn strives after understanding (*fides quaerens intellectum*). Hence the famous axiom of St. Anselm of Canterbury: *Credo ut intellegam*. However highly one may esteem the results of positive theology, one thing is certain: the scientific character of dogmatic theology does not rest so much on the exactness of its exegetical and historical proofs as on the philosophical grasp of the content of dogma. But in attempting this task, the theologian cannot look for aid to modern philosophy with its endless confusion, but to the glorious past of his own science. What else are the modern systems of philosophy, sceptical criticism, Positivism, Pantheism, Monism, etc., than ancient errors cast into new moulds? Rightly does Catholic theology cling to the only true and eternal philosophy of common sense, which was established by Divine Providence in the Socratic School, carried to its highest perfection by Plato and Aristotle, purified from the minutest traces of error by the Scholastics of the thirteenth century.

This is the Aristotelo-scholastic philosophy, which has gained an ever stronger foothold in ecclesiastical institutions of learning. Guided by sound pedagogical principles, Popes Leo XIII and Pius X officially prescribed this philosophy as a preparation for the study of theology, and recommended it as a model method for the speculative treatment of dogma. While in his famous Encyclical "*Pascendi*" of 8 Sept., 1907, Pius X praises positive theology and frankly recognizes its necessity, yet he sounds a note of warning not to become so absorbed in it as to neglect scholastic theology, which alone can impart a scientific grasp of dogma. These papal rescripts were probably inspired by the sad experience that any other than Scholastic philosophy, instead of elucidating and clarifying, only falsifies and destroys dogma, as is clearly shown by the history of Nominalism, the philosophy of the Renaissance, Hermesianism, Güntherianism, and Modernism. The development also of Protestant theology, which, entering into close union with modern philosophy, swayed to and fro between the extremes of faith and unfaith and did not even recoil from Pantheism, is a warning example for the Catholic theologian. This does not mean that Catholic theology has received no stimulus whatever from modern philosophy since the days of Kant (d. 1804). As a matter of fact, the critical tendency has quickened the critico-historical sense of Catholic theologians in regard to method and demonstration, has given more breadth and depth to their statement of problems, and has shown fully the value of the "theoretical doubt" as the starting-point of every scientific investigation. All these advances, as far as they mark real progress, have exerted a salutary influence on theology also. But they can never repair the material damages caused to sacred science, when, abandoning St. Thomas Aquinas, it went hand in hand with Kant and other champions of our age. But since the Aristotelo-scholastic philosophy also is capable of continual development, there is reason to expect for the future a progressive improvement of speculative theology.

Another method of arriving at the truths of faith is mysticism, which appeals rather to the heart and the feelings than to the intellect, and sensibly imparts a knowledge of Divine things through pious meditation. As long as mysticism keeps in touch with scholasticism and does not exclude the intellect completely, it is entitled to existence for the simple reason that faith lays hold on the whole man, and penetrates his thoughts, desires, and sentiments. The greatest mystics, as Hugh of St. Victor, Bernard of Clairvaux, and

Bonaventure, were at the same time distinguished Scholastics. A heart that has preserved the faith and simplicity of its childhood, takes delight even now in the writings of Henry Suso (d. 1365). But whenever mysticism emancipates itself from the guidance of reason and makes light of the doctrinal authority of the Church, it readily falls a prey to Pantheism and pseudo-mysticism, which are the bane of all true religion. Meister Eckhart, whose propositions were condemned by Pope John XXII in 1329, is a warning example. There is little in the present trend of thought that would be favourable to mysticism. The scepticism which has poisoned the minds of our generation, the uncontrolled greed for wealth, the feverish haste in commercial enterprises, even the dulling habit of reading the daily papers — all these are only too apt to disturb the serene atmosphere of Divine contemplation, and play havoc with the interior life, the necessary conditions under which alone the tender flower of mystical piety can blossom. Modernism claims to possess in its immediate and immanent sense of God a congenial soil for the growth of mysticism; this soil, however, does not receive its waters from the undefiled fountain-head of Catholic piety, but from the cisterns of Liberal Protestant pseudo-mysticism, which are tainted, either confessedly or secretly, by Pantheism.

Relation of dogmatic theology to other disciplines

At first, it was a thing altogether unknown to have different theological branches as independent sciences. Dogmatic theology was the only discipline, and comprised apologetics, dogmatic and moral theology, and canon law. This internal unity was also marked externally by the comprehensive name of science of faith (*scientia fidei*), or sacred science (*scientia sacra*). First to assert its independence was canon law, which, together with dogmatic theology, was the chief study in the medieval universities. But since the underlying principles of canon law, as the Divine constitution of the Church, the hierarchy, the power of ordinations, etc., were at the same time doctrines of faith to be proved in dogmatic theology, there was little danger that the internal connection with and dependence on the principal science would be broken. Far longer did the union between dogmatic and moral theology endure. They were treated in the medieval "Books of Sentences" and theological "Summæ" as one science. It was not until the seventeenth century, and then only for practical reasons, that moral theology was separated from the main body of Catholic dogma. Nor did this division degenerate into a formal separation of two strictly co-ordinated disciplines. Moral theology has always been conscious that the revealed laws of morality are as much articles of faith as the theoretical dogmas, and that the entire Christian life is based on the three theological virtues, which are part of the dogmatic doctrine on justification. Hence the superior rank of dogmatic theology, which is not only the centre around which the other disciplines are grouped, but also the main stem from which they branch out. But the necessity of a further division of labour as well as the example of non-Catholic methods led to the independent development of other disciplines: apologetics, exegesis, church history.

The relation existing between apologetics, or fundamental theology as it has been called of late, and dogmatic theology is not that of a general to a particular science; it is rather the relation of the vestibule to the temple or of the foundation to its superstructure. For both the method and the purpose of demonstration differ totally in the two branches.

Whereas apologetics, intent upon laying the foundation of the Christian or Catholic religion, uses historical and philosophical arguments, dogmatic theology on the other hand makes use of Scripture and Tradition to prove the Divine character of the different dogmas. Doubt could only exist as to whether the discussion of the sources of faith, the rule of faith, the Church, the primacy, faith and reason, belongs to apologetics or to dogmatic theology. While a dogmatic treatment of these important questions has its advantages, yet from the practical standpoint and for reasons peculiar to the subject, they should be separated from dogmatic theology and referred to apologetics. The practical reason is that the existing denominational differences demand a more thorough apologetic treatment of these problems; and again, the subject-matter itself contains nothing else than the preliminary and fundamental questions of dogmatic theology properly so called. A branch of the greatest importance, ever since the Reformation, is exegesis with its allied disciplines, because that science establishes the meaning of the texts necessary for the Scriptural argument. As the Biblical sciences necessarily suppose the dogma of the inspiration of the Bible and the Divine institution of the Church, which alone, through the assistance of the Holy Ghost, is the rightful owner and authoritative interpreter of the Bible, it is manifest that exegesis, though enjoying full liberty in all other respects, must never lose its connection with dogmatic theology. Not even church history, though using the same critical methods as profane history, is altogether independent of dogmatic theology. As its object is to set forth the history of God's kingdom upon earth, it cannot repudiate or slight either the Divinity of Christ or the Divine foundation of the Church without forfeiting its claim to be regarded as a theological science. The same applies to other historic sciences, as the history of dogma, of councils, of heresies, patrology, symbolics, and Christian archæology. Pastoral theology, which embraces liturgy, homiletics, and catechetics, proceeded from, and bears close relationship to, moral theology; its dependence on dogmatic theology needs, therefore, no further proof.

The relation between dogmatic theology and philosophy deserves special attention. To begin with, even when they treat the same subject, as God and the soul, there is a fundamental difference between the two sciences. For, as was said above, the formal principles of the two are totally different. But, this fundamental difference must not be exaggerated to the point of asserting, with the Renaissance philosophers and the Modernists, that something false in philosophy may be true in theology, and vice versa. The theory of the "twofold truth" in theology and history, which is only a variant of the same false principle, is therefore expressly abjured in the anti-Modernist oath. But no less fatal would be the other extreme of identifying theology with philosophy, as was attempted by the Gnostics, later by Scotus Eriugena (d. about 877), Raymond Lullus (d. 1315), Pico della Mirandola (d. 1463), and by the modern Rationalists. To counteract this bold scheme, the Vatican Council (Sess. III, cap. iv) solemnly declared that the two sciences differ essentially not only in their cognitive principle (faith, reason) and their object (dogma, rational truth), but also in their motive (Divine authority, evidence) and their ultimate end (beatific vision, natural knowledge of God). But what is the precise relation between these sciences? The origin and dignity of revealed theology forbid us to assign to philosophy a superior or even a co-ordinate rank. Already Aristotle and Philo of

Alexandria, in determining the relation of philosophy to that part of metaphysics which is directly concerned with God, pronounced philosophy to be the "handmaid" of natural theology. When philosophy came into contact with revelation, this subordination was still more emphasized and was finally crystallized in the principle: *Philosophia est ancilla theologiae*. But neither the Church nor the theologians who insisted on this axiom, ever intended thereby to encroach on the freedom, independence, and dignity of philosophy, to curtail its rights, or to lower it to the position of a mere slave of theology. Their mutual relations are far more honourable. Theology may be conceived as a queen, philosophy as a noble lady of the court who performs for her mistress the most worthy and valuable services, and without whose assistance the queen would be left in a very helpless and embarrassing position. That the Church, in examining the various systems, should select the philosophy which harmonized with her own revealed doctrine and proved itself to be the only true philosophy by acknowledging a personal God, the immortality of the soul, and the moral law, was so natural and obvious that it required no apology. Such a philosophy, however, existed among the pagans of old, and was carried to an eminent degree of perfection by Aristotle.

Division and content of dogmatic theology

Not only for non-Catholics, but also for Catholic laymen it may be of interest to take a brief survey of the questions and problems generally discussed in dogmatic theology.

God (*de Deo uno et trino*)

As God is the central idea around which all theology turns, dogmatic theology must begin with the doctrine of God, essentially one, Whose existence, essence, and attributes are to be investigated, While the arguments, strictly so called, for the existence of God are given in philosophy or in apologetics, dogmatic theology insists upon the revealed doctrine that God may be known from creation by reason alone, that is, without external revelation or internal illumination by grace. From this it follows at once that Atheism must be branded as heresy and that Agnosticism may not plead mitigating circumstances. Nor can Traditionalism and Ontologism be reconciled with the dogma of the natural knowableness of God. For if, as the Traditionalists assert, the consciousness of God's existence, found in all races and ages, is due solely to the oral tradition of our forefathers and ultimately to the revelation granted in Paradise, the knowledge of God derived from the visible creation is at once discounted. The same must be said of the Ontologists, who fancy that our mind enjoys an intuitive vision of God's essence, and is thus made certain of His existence. Likewise, to assume with Descartes an inborn idea of God (*idea Dei innata*) is out of the question; consequently, the knowableness of God by mere reason, means in the last analysis that His existence can be demonstrated, as the anti-Modernist oath prescribed by Pius X expressly affirms. But this method of arriving at a knowledge of God is toilsome; for it must proceed by way of denying imperfection in God and of ascribing to Him in higher excellence (*eminenter*) whatever perfections are found in creatures; nor does the light of revelation and of faith elevate our knowledge to an essentially higher plane. Hence all our knowledge of God on this earth implies painful deficiencies which will not be filled except by the beatific vision.

The metaphysical essence of God is generally said to be self-existence, which means, however, the fullness of being (Gr. *autousia*), and not merely the negation of origin (*ens a se--ens non ab alio*). The so-called positive aseity of Prof. Schell, meaning that God realizes and produces Himself must be as uncompromisingly rejected as the Pantheistic confusion of *ens a se* with the impersonal *ens universale*. The relation existing between God's essence and His attributes may not be called a real distinction (theoretical Realism, Gilbert de La Porrée), nor yet a purely logical distinction of the mind (Nominalism). Intermediary between these two objectionable extremes is the formal distinction of the Scotists. But the virtual distinction of the Thomists deserves preference in every regard, because it alone does not jeopardize the simplicity of the Divine Being. If self-existence is the fundamental attribute of God, both the attributes of being and of operation must proceed from it as from their root. The first class includes infinity, simplicity, substantiality, omnipotence, immutability, eternity, and immensity; to the second category belong omniscience and the Divine will. Besides, many theologians distinguish from both these categories the so-called moral attributes: veracity, fidelity, wisdom, sanctity, bounty, beauty, mercy, and justice. Monotheism is best treated in connection with God's simplicity and unity. The most difficult problems are those which concern God's knowledge, especially His foreknowledge of free future actions. For it is here that both Thomists and Molinists throw out their anchors to gain a secure hold for their respective systems of grace, the former for their *proemotio physica*, the latter for their *scientia media*. In treating of the Divine will, theologians insist on God's freedom in His external activity, and when discussing the problem of evil, they prove that God can intend sin neither as an end nor as a means to an end, but merely permits it for reasons both holy and wise. While some theologians use this chapter to treat of God's salvific will and the allied questions of predestination and reprobation, others refer these subjects to the chapter on grace.

Being the cornerstone of the Christian religion, the doctrine of the Trinity is thoroughly and extensively discussed, all the more because the Liberal theology of the Protestants has relapsed into the ancient error of the Antitrinitarians. The dogma of God's threefold personality, traces of which may be found in the Old Testament, can be conclusively proved from the New Testament and Tradition. The combat which the Fathers waged against Monarchianism, Sabellianism, and Subordinationism (Arius, Macedonius) aids considerably in shedding light on the mystery. Great importance attaches to the logos-doctrine of St. John; but as to its relation to the logos of the Stoic Neoplatonists, the Jewish Philonians, and the early Fathers, many points are still in an unsettled condition. The reason why there are three Persons is the twofold procession immanent in the Godhead: the procession of the Son from the Father by generation, and the procession of the Holy Ghost from both the Father and the Son by spiration. In view of the Greek schism, the dogmatic justification of the addition of the *Filioque* in the Creed must be scientifically established. A philosophical understanding of the dogma of the Trinity was attempted by the Fathers, especially by St. Augustine. The most important result was the cognition that the Divine generation must be conceived as a spiritual procession from the intellect, and the Divine spiration as a procession from the will or from love. Active and passive generation, together with active and passive spiration, lead to the

doctrine of the four relations, of which, however, only three constitute persons, to wit, active and passive generation (Father, Son), and passive spiration (Holy Ghost). The reason why active spiration does not result in a distinct (fourth) person, is because it is one and the same common function of the Father and the Son. The philosophy of this mystery includes also the doctrine of the Divine properties, notions, appropriations, and missions. Finally, with the doctrine of circuminsession which summarizes the whole theology of the Trinity, the treatment of this dogma is brought to a fitting conclusion.

Creation (de Deo creante)

The first act of God's external activity is creation. The theologian investigates both the activity itself and the work produced. With regard to the former, the interest centres in creation out of nothing, around which, as along the circumference of a circle, are grouped a number of secondary truths: God's plan of the universe, the relation between the Trinity and creation, the freedom of the Creator, the creation in time, the impossibility of communicating the creative power to any creature. These momentous truths not only perfect and purify the theistic idea of God, they also give the death-blow to heretical Dualism (God, matter) and to the Protean variations of Pantheism. As the beginning of the world supposes creation out of nothing, so its continuation supposes Divine conservation, which is nothing less than a continued creation. However, God's creative activity is not thereby exhausted. It enters into every action of the creature, whether necessary or free. What is the nature of God's universal co-operation with free rational beings? On this question Thomists and Molinists differ widely. The former regard the Divine activity as a previous, the latter as a simultaneous, concursus. According to Molinism, it is only by conceiving the concursus as simultaneous that true freedom in the creature can be secured, and that the essential holiness of the Creator can be maintained, the fact of sin notwithstanding. The crowning achievement of God's creative activity is His providence and universal government which aims at the realization of the ultimate end of the universe, God's glory through His creatures.

The work produced by creation is divided into three kingdoms, rising in tiers one above another: world; man; angel. To this triad correspond dogmatic cosmology, anthropology, angelology. In discussing the first of these, the theologian must be satisfied with general outlines, e.g. of the Creator's activity described in the hexaemeron. Anthropology is more thoroughly treated, because man, the microcosm, is the centre of creation. Revelation tells us many things about man's nature, his origin and the unity of the human race, the spirituality and immortality of the soul, the relation of soul and body, the origin of individual souls. Above all, it tells us of supernatural grace with which man was adorned and which was intended to be a permanent possession of the human race. The discussion of man's original state must be preceded by a theory of the supernatural order without which the nature of original sin could not be understood. But original sin, the willful repudiation of the supernatural state, is one of the most important chapters. Its existence must be carefully proved from the sources of faith; its nature, the mode of its transmission, its effects, must be subjected to a thorough discussion. The fate of the angels runs in many respects parallel to that of mankind: the angels also were endowed with both sanctifying grace and high natural excellences; some of them rose in rebellion

against God, and were thrust into hell as demons. While the devil and his angels are inimical to the human race, the faithful angels have been appointed to exercise the office of guardians over mankind.

Redemption (de Deo Redemptore)

As the fall of man was followed by redemption, so the chapter on creation is immediately followed by that on redemption. Its three main divisions: Christology, Soteriology, Mariology, must ever remain in the closest connection. [For the first of these three (Christology) see the separate article.]

1. Soteriology

Soteriology is the doctrine of the work of the Redeemer. As in Christology the leading idea is the Hypostatic Union, so here the main idea is the natural mediatorship of Christ. After having disposed of the preliminary questions concerning the possibility, opportuneness, and necessity of redemption, as well as of those regarding the predestination of Christ, the next subject to occupy our attention is the work of redemption itself. This work reaches its climax in the vicarious satisfaction of Christ on the cross, and is crowned by His descent into limbo and His ascension into heaven. From a speculative standpoint, a thorough and comprehensive theory of satisfaction remains still a pious desideratum, though promising attempts have often been made from the days of Anselm down to the present time. It will be necessary to blend into one noble whole the hidden elements of truth contained in the old patristic theory of ransom, the juridical conception of St. Anselm, and the ethical theory of atonement. The Redeemer's activity as Mediator stands out most prominently in His triple office of high priest, prophet, and king, which is continued, after the ascension of Christ, in the priesthood and the teaching and pastoral office of the Church. The central position is occupied by the high-priesthood of Christ, which manifests the death on the cross as the true sacrifice of propitiation, and proves the Redeemer to be a true priest.

2. Mariology

Mariology, the doctrine of the Mother of God, cannot be separated either from the person or from the work of the Redeemer and therefore has the deepest connection with both Christology and Soteriology. Here the central idea is the Divine Maternity, since this is at once the source of Mary's unspeakable dignity and of her surpassing fullness of grace. Just as the Hypostatic Union of the Divinity and humanity of Christ stands or falls with the truth of the Divine Maternity, so too is this same maternity the foundation of all special privileges which were accorded to Mary on account of Christ's dignity. These singular privileges are four: her Immaculate Conception, personal freedom from sin, perpetual virginity, and her bodily Assumption into heaven. For the three former we have doctrinal decisions of the Church, which are final. However, though Mary's bodily Assumption has not yet been solemnly declared an article of faith, nevertheless the Church has practically demonstrated such to be her belief by celebrating from the earliest times the feast of the Assumption of the Mother of God. Two more privileges are

connected with Mary's dignity: her special mediatorship between the Redeemer and the redeemed and her exclusive right to hyperdulia. Of course, it is clear that the mediatorship of Mary is entirely subordinate to that of Her Divine Son and derives its whole efficacy and power therefrom. In order the better to understand the value and importance of Mary's peculiar right to such veneration, it will be well to consider, by way of contrast, the dulia paid to the saints and, again, the doctrine concerning the veneration paid to relics and images. For the most part, dogmatic theologians prefer to treat these latter subjects under eschatology, together with the Communion of Saints.

3. Grace (De gratia)

The Christian idea of grace is based entirely upon the supernatural order. A distinction is made between actual and sanctifying grace, according as there is question of a supernatural activity or merely the state of sanctification. But the crucial point in the whole doctrine of grace lies in the justification of the sinner, because, after all, the aim and object of actual grace is either to lay the foundation for the grace of justification when the latter is absent, or to preserve the grace of justification in the soul that already possesses it. The three qualities of actual grace are of the utmost importance: its necessity, its gratuitousness, and its universality. Although on the one hand we must avoid the exaggeration of the Reformers, and of the followers of Baius and Jansenius, who denied the capability of unaided nature altogether in moral action, yet, on the other hand, theologians agree that fallen man is quite incapable, without the help of God's grace, of either fulfilling the whole natural law or of resisting all strong temptations. But actual grace is absolutely necessary for each and every salutary act, since all such acts bear a causal relation towards the supernatural end of man. The heretical doctrines of Pelagianism and Semipelagianism are refuted by the Church's doctrinal decisions based upon Holy Scripture and Tradition. From the supernatural character of grace flows its second quality: gratuitousness. So entirely gratuitous is grace that no natural merit, no positive capability or preparation for it on the part of nature, nor even any purely natural petition, is able to move God to give us actual grace. The universality of grace rests fundamentally upon the absolute universality of God's salvific will, which, in regard to adults, simply means His antecedent will to distribute sufficient grace to each and every person, whether he be already justified or in the state of sin, whether he be Christian or heathen, believer or infidel. But the salvific will, in as far as it is consequent and deals out just retribution, is no longer universal, but particular, for the reason that only those who persevere in justice, enter heaven, whereas the wicked are condemned to hell. The question of the predestination of the blessed and the reprobation of the damned is admittedly one of the most difficult problems with which theology has to deal, and its solution is wrapped in impenetrable mystery. The same may be said of the relation existing between grace and the liberty of the human will. It would be cutting the Gordian knot rather than loosing it, were one to deny the efficacy of grace, as did Pelagianism, or again, following the error of Jansenism, deny the liberty of the will. The difficulty is rather in determining just how the acknowledged efficacy of grace is to be reconciled with human freedom. For centuries Thomists and Molinists, Augustinians and Congruists have been toiling to clear up the matter. And while the system of grace known as

syncretic has endeavoured to harmonize the principles of Thomism and Molinism, it has served but to double the difficulties instead of eliminating them.

The second part of the doctrine on grace has to do with sanctifying grace, which produces the state of habitual holiness and justice. Preparatory to receiving this grace, the soul undergoes a certain preliminary process, which is begun by theological faith, the "beginning, root and foundation of all justification", and is completed and perfected by other supernatural dispositions, such as contrition, hope, love. The Protestant conception of justifying faith as a mere fiducial faith is quite as much at variance with revelation as is the sola fides doctrine. Catholics also differ from Protestants in explaining the essence of justification itself. while Catholic dogma declares that justification consists in a true blotting-out of sin and in an interior sanctification of the soul, Protestantism would have it to be merely an external cloaking of sins which still remain, and a mere imputation to the sinner of God's or Christ's justice. According to Catholic teaching, the forgiveness of sin and the sanctification of the soul are but two moments of one and the same act of justification, since the blotting-out of original and mortal sin is accomplished by the very fact of the infusion of sanctifying grace. Although we may, to a certain extent, understand the nature of grace in itself, and may define it philosophically as a permanent quality of the soul, an infused habit, an accidental and analogous participation of the Divine nature, yet its true nature may be more easily understood from a consideration of its so-called formal effects produced in the soul. These are: sanctity, purity, beauty, friendship with God, adopted sonship. Sanctifying grace is accompanied by additional gifts, viz., the three theological virtues, the infused moral virtues, the seven gifts of the Holy Ghost, and the personal indwelling of the Holy Ghost in the soul of the justified. This latter it is that crowns and completes the whole process of justification. We must also mention three qualities special to justification or sanctifying grace: its uncertainty, its inequality, and the possibility of its being lost. All of them are diametrically opposed to the Protestant conception, which asserts the absolute certainty of justification, its complete equality, and the impossibility of its being lost. Finally, the fruits of justification are treated. These ripen under the beneficent influence of sanctifying grace, which enables man to acquire merit through his good works, that is to say, supernatural merit for heaven. The doctrine on grace is concluded with the proof of the existence, the conditions, and the objects of merit.

4. Sacraments (De sacramentis)

This section is divided into two parts: the treatise on the sacraments in general and that on the sacraments in particular. After having defined exactly what is meant by the Christian sacraments, and what is meant by the sacrament of nature and the Jewish rite of circumcision as it prevailed in pre-Christian times, the next important step is to prove the existence of the seven sacraments as instituted by Christ. The essence of a sacrament requires three things: an outward, visible sign, i.e. the matter and form of the sacrament; interior grace; and institution by Christ. In the difficult problem as to whether Christ himself determined the matter and form of each sacrament specifically or only generically the solution must be sought through dogmatic and historical investigations.

Special importance attaches to the causality of the sacraments, and an efficacy *ex opere operato* is attributed to them. Theologians dispute as to the nature of this causality, i.e. whether it is physical or merely moral. In the case of each sacrament, regard must be had to two persons, the recipient and the minister. The objective efficacy of a sacrament is wholly independent of the personal sanctity or the individual faith of the minister. The only requisite is that he who confers the sacrament intend to do what the Church does. As regards the recipient of a sacrament, a distinction must be made between valid and worthy reception; the conditions differ with the various sacraments. But since the free will is required for validity, it is evident that no one can be forced to receive a sacrament.

Furthermore, as regards the sacraments in particular, the conclusions reached with reference to the sacraments in general of course hold good. Thus in the case of the first two sacraments, baptism and confirmation, we must prove in detail the existence of the three requisites mentioned above, as well as the disposition of both the minister and the recipient. The question whether their reception is absolutely necessary or only of precept must also be examined. More than ordinary care is called for in the discussion of the Eucharist, which is not only a sacrament, but also the Holy Sacrifice of the Mass. Everything centres of course around the dogma of the Real Presence of Christ under the appearances of bread and wine. His presence there is effected by means of the transubstantiation of the Eucharistic elements and lasts as long as the accidents of bread and wine remain incorrupt. The dogma of the totality of the Real Presence means that in each individual species the whole Christ, flesh and blood, body and soul Divinity and humanity, is really present. The Holy Eucharist is, of course, a great mystery, one that rivals that of the Holy Trinity and of the Hypostatic Union. It presents to us a truth utterly variance with the testimony of our senses, asking us, as it does, to assent to the continued existence of the Eucharistic species without their subject, a sort of spiritual existence, unconfined by space, yet of a human body, and, again, the simultaneous presence of Christ in many different places. The sacramental character of the Eucharist is established by the presence of the three essential elements. The outward sign consists in the Eucharistic forms of bread and wine and the words of consecration. Its institution by Christ is guaranteed both by the promise of Christ and by the words of institution at the Last Supper. Finally, the interior effects of grace are produced by the worthy reception of Holy Communion. As Christ is wholly present in each species, the reception of the Eucharist under one species is sufficient to obtain fully all the fruits of the sacrament. Hence the chalice need not be communicated to the laity, though at times the Church has so allowed it to be, but not in any sense as though such were necessary. Not everyone is capable of pronouncing the words of consecration with sacramental effect, but only duly ordained bishops and priests; for to them alone did Christ communicate the power of transubstantiation in the Holy Sacrifice of the Mass. A distinct phase of the Eucharist is its sacrificial character. This is proved not only from the oldest Fathers and the liturgical practice of the early Christian Church, but also from certain prophecies of the Old Testament and from the Gospel narrative of the Last Supper. To find the physical essence of the Sacrifice of the Mass, we must consider its essential dependence on, and relation to, the bloody sacrifice of the Cross; for the Mass

is a commemoration of the latter, its representation, its renewal, and its application. This intrinsically relative character of the sacrifice of the Mass does not in the least destroy or lessen the universality and oneness of the sacrifice on the Cross, but rather presupposes it; likewise the intrinsic propriety of the Mass is shown precisely in this, that it neither effects nor claims to effect anything else than the application of the fruits of the sacrifice of the Cross to the individual, and this in a sacrificial manner. The essence of the sacrifice is generally thought to consist neither in the Offertory nor in the Communion of the celebrant, but in the double consecration. Widely divergent are the views of the theologians as to the metaphysical essence of the sacrifice of the Mass, that is to say, as to the question how far the idea of a real sacrifice is verified in the double consecration. A concurrence of opinion on this point is all the more difficult owing to the fact that the very idea of sacrifice is involved in no little obscurity. As regards the causality of the sacrifice of the Mass, it has all the effects of a true sacrifice: adoration, thanksgiving, impetration, atonement. Most of its effects are *ex opere operato*, while some depend on the co-operation of the participants.

The Sacrament of Penance presupposes the Church's power to forgive sins, a power clearly indicated in the Bible in the words with which Christ instituted this sacrament (John 20:23). Moreover, this power is abundantly attested both by the patristic belief in the Church's power of the Keys and by the history of the ancient penitential system. As at the time of Montanism and Novatianism it was a question of vindicating the universality of this power, so nowadays it is a matter of defending its absolute necessity and its judicial form against the attacks of Protestantism. These three qualities manifest at the same time the intrinsic nature and the essence of the Sacrament of Penance. The universality of the power to forgive sins means that all sins without exception, supposing, of course, contrition for the same, can be remitted in this sacrament. Owing to its absolute necessity and its judicial form, however, the sacrament really becomes a tribunal of penance in which the penitent is at once plaintiff, defendant, and witness, while the priest acts as judge. The matter of the sacrament consists in the three acts of the penitent: contrition, confession, and satisfaction while the priestly absolution is its form. To act as judge in the Sacrament of Penance, the confessor needs more than priestly ordination: he must also have jurisdiction which may be restricted more or less by the ecclesiastical superiors. As the validity of this sacrament, unlike that of the others, depends essentially on the worthiness of its reception, great attention must be paid to the acts of the penitent. Most important of all is contrition with the purpose of amendment, containing, as it does, the virtue of penance. The opinion, held by many of the early Scholastics, that perfect contrition is required for the validity of the absolution, is quite irreconcilable with the *ex opere operato* efficacy of the sacrament; for sorrow, springing from the motive of perfect love, suffices of itself to free the sinner from all guilt, quite antecedent to, and apart from, the sacrament, though not indeed without a certain relation to it. According to the mind of the Council of Trent, imperfect contrition (attrition), even when actuated by the fear of hell, is sufficient for the validity of the sacrament, though we should, of course, strive to call in nobler motives. Therefore the addition of a formal *caritas initialis* to attrition, as the Contritionists of today demand for the validity of absolution, is superfluous, at least so far as validity is concerned. The contrite

confession, which is the second act of the penitent, manifests the interior sorrow and the readiness to do penance by a visible, outward sign, the matter of the sacrament. Since the Reformers rejected the Sacrament of Penance great care must be bestowed upon the Biblical and patristic proof of its existence and its necessity. The required satisfaction, the third act of the penitent, is fulfilled in the penances (prayers, fasting, alms) which, according to the present custom of the Church, are imposed by the confessor immediately before the absolution. The actual fulfillment of such penances is not essential to the validity of the sacrament, but belongs rather to its integrity. The Church's extra-sacramental remission of punishment due to sin is called indulgence. This power of granting indulgences, both for the living and the dead, is included in the power of the Keys committed to the Church by Christ.

Extreme Unction may be considered as the complement of the Sacrament of Penance, inasmuch as it can take the place of the latter in case sacramental confession is impossible to one who is unconscious and dangerously ill.

While the five sacraments of which we have treated so far were instituted for the welfare of the individual, the last two Holy Orders and Matrimony, aim rather at the well-being of human society in general. The Sacrament of Holy Orders is composed of various grades, of which those of bishop, priest, and deacon are certainly of a sacramental nature, whereas that of subdeacon and the four minor orders are most probably due to ecclesiastical institution. The decision depends on whether or not the presentation of the instruments is essential for the validity of ordination. In the case of the subdiaconate and the minor orders this presentation indeed occurs, but without the simultaneous imposition of hands. The common opinion prevalent today holds that the imposition of hands, together with the invocation of the Holy Ghost, is the sole matter and form of this sacrament. And since this latter obtains only in the case of the consecration of a bishop, priest, or deacon, the conclusion is drawn that only the three hierarchical grades or orders confer *ex opere operato* the sacramental grace, the sacramental character, and the corresponding powers. The ordinary minister of all orders, even those of a non-sacramental character, is the bishop. But the pope may delegate an ordinary priest to ordain a subdeacon, lector, exorcist, acolyte, or ostiarius. Beginning with the subdiaconate, which was not raised to the rank of a major order until the Middle Ages, celibacy and the recitation of the Breviary are of obligation.

Three disciplines treat the Sacrament of Matrimony: dogmatic theology, moral theology, and canon law. Dogmatic theology leads the way, and proves from the sources of faith not merely the sacramental nature of Christian marriage, but also its essential unity and indissolubility. In the case of a consummated marriage between Christians the marriage bond is absolutely indissoluble; but where there is question of a consummated marriage between pagans the bond may be dissolved if one of the parties is converted to the Faith, and if the other conditions of what is known as the "Pauline Privilege" are fulfilled. The bond of a non-consummated marriage between Christians may be dissolved in two cases: when one of the parties concerned makes the solemn profession of religious vows, or when the pope, for weighty reasons, dissolves such a marriage. Finally, the

grounds of the Church's power to establish diriment impediments are discussed and thoroughly proved.

5. Eschatology (De novissimis)

The final treatise of dogmatic theology has to do with the four last things. According as we consider either the individual or mankind in general, there is seen to be a double consummation of all things. For the individual the last things are death and the particular judgment, to which corresponds, as his final state and condition, either heaven or hell. The consummation of the human race on doomsday will be preceded by certain indications of the impending disaster, right after which will occur the resurrection of the dead and the general judgment. As for the opinion that there will be a glorious reign of Christ upon earth for a thousand years previous to the final end of all things, suffice it to remark that there is not the slightest foundation for it in revelation, and even a moderate form of Chiliasm must be rejected as untenable.

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(Latin angelus; Greek aggelos; from the Hebrew for "one going" or "one sent";
messenger). The word is used in Hebrew to denote indifferently either a divine or human
messenger. The Septuagint renders it by aggelos which also has both significations.
The Latin version, however, distinguishes the divine or spirit-messenger from the
human, rendering the original in the one case by angelus and in the other by legatus or
more generally by nuntius. In a few passages the Latin version is misleading, the word
angelus being used where nuntius would have better expressed the meaning, e.g. Isaiah
18:2; 33:3-6.

It is with the spirit-messenger alone that we are here concerned. We have to discuss
the meaning of the term in the Bible,

the offices of the angels,
the names assigned to the angels,
the distinction between good and evil spirits,
the divisions of the angelic choirs,
the question of angelic appearances, and
the development of the scriptural idea of angels.

The angels are represented throughout the Bible as a body of spiritual beings intermediate between God and men: "You have made him (man) a little less than the angels" (Psalm 8:6). They, equally with man, are created beings; "praise ye Him, all His angels: praise ye Him, all His hosts . . . for He spoke and they were made. He commanded and they were created" (Psalm 148:2-5; Colossians 1:16-17). That the angels were created was laid down in the Fourth Lateran Council (1215). The decree "Firmiter" against the Albigenses declared both the fact that they were created and that men were created after them. This decree was repeated by the Vatican Council, "Dei Filius". We mention it here because the words: "He that liveth for ever created all things together" (Ecclesiasticus 18:1) have been held to prove a simultaneous creation of all things; but it is generally conceded that "together" (simul) may here mean "equally", in the sense that all things were "alike" created. They are spirits; the writer of the Epistle to the Hebrews says: "Are they not all ministering spirits, sent to minister to them who shall receive the inheritance of salvation?" (Hebrews 1:14).

Attendants at God's throne

It is as messengers that they most often figure in the Bible, but, as St. Augustine, and after him St. Gregory, expresses it: angelus est nomen officii ("angel is the name of the office") and expresses neither their essential nature nor their essential function, viz.: that of attendants upon God's throne in that court of heaven of which Daniel has left us a vivid picture:

I behold till thrones were placed, and the Ancient of Days sat: His garment was white as snow, and the hair of His head like clean wool: His throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him: the judgment sat and the books were opened. (Daniel 7:9-10; cf. also Psalm 96:7; Psalm 102:20; Isaiah 6, etc.)

This function of the angelic host is expressed by the word "assistance" (Job 1:6; 2:1), and our Lord refers to it as their perpetual occupation (Matthew 18:10). More than once we are told of seven angels whose special function it is thus to "stand before God's throne" (Tobit 12:15; Revelation 8:2-5). The same thought may be intended by "the angel of His presence" (Isaiah 63:9) an expression which also occurs in the pseudo-epigraphical "Testaments of the Twelve Patriarchs".

God's messengers to mankind

But these glimpses of life beyond the veil are only occasional. The angels of the Bible generally appear in the role of God's messengers to mankind. They are His instruments

by whom He communicates His will to men, and in Jacob's vision they are depicted as ascending and descending the ladder which stretches from earth to heaven while the Eternal Father gazes upon the wanderer below. It was an angel who found Agar in the wilderness (Genesis 16); angels drew Lot out of Sodom; an angel announces to Gideon that he is to save his people; an angel foretells the birth of Samson (Judges 13), and the angel Gabriel instructs Daniel (Daniel 8:16), though he is not called an angel in either of these passages, but "the man Gabriel" (9:21). The same heavenly spirit announced the birth of St. John the Baptist and the Incarnation of the Redeemer, while tradition ascribes to him both the message to the shepherds (Luke 2:9), and the most glorious mission of all, that of strengthening the King of Angels in His Agony (Luke 22:43). The spiritual nature of the angels is manifested very clearly in the account which Zacharias gives of the revelations bestowed upon him by the ministry of an angel. The prophet depicts the angel as speaking "in him". He seems to imply that he was conscious of an interior voice which was not that of God but of His messenger. The Massoretic text, the Septuagint, and the Vulgate all agree in thus describing the communications made by the angel to the prophet. It is a pity that the "Revised Version" should, in apparent defiance of the above-named texts, obscure this trait by persistently giving the rendering: "the angel that talked with me: instead of "within me" (cf. Zechariah 1:9-14; 2:3; 4:5; 5:10).

Such appearances of angels generally last only so long as the delivery of their message requires, but frequently their mission is prolonged, and they are represented as the constituted guardians of the nations at some particular crisis, e.g. during the Exodus (Exodus 14:19; Baruch 6:6). Similarly it is the common view of the Fathers that by "the prince of the Kingdom of the Persians" (Daniel 10:13-21) we are to understand the angel to whom was entrusted the spiritual care of that kingdom, and we may perhaps see in the "man of Macedonia" who appeared to St. Paul at Troas, the guardian angel of that country (Acts 16:9). The Septuagint (Deuteronomy 32:8), has preserved for us a fragment of information on this head, though it is difficult to gauge its exact meaning: "When the Most High divided the nations, when He scattered the children of Adam, He established the bounds of the nations according to the number of the angels of God". How large a part the ministry of angels played, not merely in Hebrew theology, but in the religious ideas of other nations as well, appears from the expression "like to an angel of God". It is three times used of David (2 Samuel 14:17-20; 14:27) and once by Achis of Geth (1 Samuel 29:9). It is even applied by Esther to Assuerus (Esther 15:16), and St. Stephen's face is said to have looked "like the face of an angel" as he stood before the Sanhedrin (Acts 6:15).

Personal guardians

Throughout the Bible we find it repeatedly implied that each individual soul has its tutelary angel. Thus Abraham, when sending his steward to seek a wife for Isaac, says: "He will send His angel before thee" (Genesis 24:7). The words of the ninetieth Psalm which the devil quoted to our Lord (Matthew 4:6) are well known, and Judith accounts for her heroic deed by saying: "As the Lord liveth, His angel hath been my keeper" (13:20). These passages and many like them (Genesis 16:6-32; Hosea 12:4; 1 Kings

19:5; Acts 12:7; Psalm 33:8), though they will not of themselves demonstrate the doctrine that every individual has his appointed guardian angel, receive their complement in our Saviour's words: "See that you despise not one of these little ones; for I say to you that their angels in Heaven always see the face of My Father Who is in Heaven" (Matthew 18:10), words which illustrate the remark of St. Augustine: "What lies hidden in the Old Testament, is made manifest in the New". Indeed, the book of Tobias seems intended to teach this truth more than any other, and St. Jerome in his commentary on the above words of our Lord says: "The dignity of a soul is so great, that each has a guardian angel from its birth." The general doctrine that the angels are our appointed guardians is considered to be a point of faith, but that each individual member of the human race has his own individual guardian angel is not of faith (*de fide*); the view has, however, such strong support from the Doctors of the Church that it would be rash to deny it (cf. St. Jerome, *supra*). Peter the Lombard (*Sentences*, lib. II, dist. xi) was inclined to think that one angel had charge of several individual human beings. St. Bernard's beautiful homilies (11-14) on the ninetieth Psalm breathe the spirit of the Church without however deciding the question. The Bible represents the angels not only as our guardians, but also as actually interceding for us. "The angel Raphael (Tobit 12:12) says: "I offered thy prayer to the Lord" (cf. Job 5:1 (Septuagint), and 33:23 (Vulgate); Apocalypse 8:4). The Catholic cult of the angels is thus thoroughly scriptural. Perhaps the earliest explicit declaration of it is to be found in St. Ambrose's words: "We should pray to the angels who are given to us as guardians" (*De Viduis*, ix); (cf. St. Augustine, *Reply to Faustus* XX.21). An undue cult of angels was reprobated by St. Paul (Colossians 2:18), and that such a tendency long remained in the same district is evidenced by Canon 35 of the Synod of Laodicea.

As divine agents governing the world

The foregoing passages, especially those relating to the angels who have charge of various districts, enable us to understand the practically unanimous view of the Fathers that it is the angels who put into execution God's law regarding the physical world. The Semitic belief in genii and in spirits which cause good or evil is well known, and traces of it are to be found in the Bible. Thus the pestilence which devastated Israel for David's sin in numbering the people is attributed to an angel whom David is said to have actually seen (2 Samuel 24:15-17), and more explicitly, I Par., xxi, 14-18). Even the wind rustling in the tree-tops was regarded as an angel (2 Samuel 5:23-24; 1 Chronicles 14:14, 15). This is more explicitly stated with regard to the pool of Probatica (John 5:1-4), though there is some doubt about the text; in that passage the disturbance of the water is said to be due to the periodic visits of an angel. The Semites clearly felt that all the orderly harmony of the universe, as well as interruptions of that harmony, were due to God as their originator, but were carried out by His ministers. This view is strongly marked in the "Book of Jubilees" where the heavenly host of good and evil angels is ever interfering in the material universe. Maimonides (*Directorium Perplexorum*, iv and vi) is quoted by St. Thomas Aquinas (*Summa Theologicæ* I.1.3) as holding that the Bible frequently terms the powers of nature angels, since they manifest the omnipotence of God (cf. St. Jerome, *In Mich.*, vi, 1, 2; P.L., iv, col. 1206).

Hierarchical organization

Though the angels who appear in the earlier works of the Old Testament are strangely impersonal and are overshadowed by the importance of the message they bring or the work they do, there are not wanting hints regarding the existence of certain ranks in the heavenly army.

After Adam's fall Paradise is guarded against our First Parents by cherubim who are clearly God's ministers, though nothing is said of their nature. Only once again do the cherubim figure in the Bible, viz., in Ezechiel's marvellous vision, where they are described at great length (Ezekiel 1), and are actually called cherub in Ezechiel 10. The Ark was guarded by two cherubim, but we are left to conjecture what they were like. It has been suggested with great probability that we have their counterpart in the winged bulls and lions guarding the Assyrian palaces, and also in the strange winged men with hawks' heads who are depicted on the walls of some of their buildings. The seraphim appear only in the vision of Isaias 6:6.

Mention has already been made of the mystic seven who stand before God, and we seem to have in them an indication of an inner cordon that surrounds the throne. The term archangel occurs only in St. Jude and 1 Thessalonians 4:15; but St. Paul has furnished us with two other lists of names of the heavenly cohorts. He tells us (Ephesians 1:21) that Christ is raised up "above all principality, and power, and virtue, and dominion"; and, writing to the Colossians (1:16), he says: "In Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers." It is to be noted that he uses two of these names of the powers of darkness when (2:15) he talks of Christ as "despoiling the principalities and powers . . . triumphing over them in Himself". And it is not a little remarkable that only two verses later he warns his readers not to be seduced into any "religion of angels". He seems to put his seal upon a certain lawful angelology, and at the same time to warn them against indulging superstition on the subject. We have a hint of such excesses in the Book of Enoch, wherein, as already stated, the angels play a quite disproportionate part. Similarly Josephus tells us (Bel. Jud., II, viii, 7) that the Essenes had to take a vow to preserve the names of the angels.

We have already seen how (Daniel 10:12-21) various districts are allotted to various angels who are termed their princes, and the same feature reappears still more markedly in the Apocalyptic "angels of the seven churches", though it is impossible to decide what is the precise signification of the term. These seven Angels of the Churches are generally regarded as being the Bishops occupying these sees. St. Gregory Nazianzen in his address to the Bishops at Constantinople twice terms them "Angels", in the language of the Apocalypse.

The treatise "De Coelesti Hierarchia", which is ascribed to St. Denis the Areopagite, and which exercised so strong an influence upon the Scholastics, treats at great length of the hierarchies and orders of the angels. It is generally conceded that this work was not due to St. Denis, but must date some centuries later. Though the doctrine it contains

regarding the choirs of angels has been received in the Church with extraordinary unanimity, no proposition touching the angelic hierarchies is binding on our faith. The following passages from St. Gregory the Great (Hom. 34, In Evang.) will give us a clear idea of the view of the Church's doctors on the point:

We know on the authority of Scripture that there are nine orders of angels, viz., Angels, Archangels, Virtues, Powers, Principalities, Dominations, Throne, Cherubim and Seraphim. That there are Angels and Archangels nearly every page of the Bible tell us, and the books of the Prophets talk of Cherubim and Seraphim. St. Paul, too, writing to the Ephesians enumerates four orders when he says: 'above all Principality, and Power, and Virtue, and Domination'; and again, writing to the Colossians he says: 'whether Thrones, or Dominations, or Principalities, or Powers'. If we now join these two lists together we have five Orders, and adding Angels and Archangels, Cherubim and Seraphim, we find nine Orders of Angels.

St. Thomas (Summa Theologica I:108), following St. Denis (De Coelesti Hierarchia, vi, vii), divides the angels into three hierarchies each of which contains three orders. Their proximity to the Supreme Being serves as the basis of this division. In the first hierarchy he places the Seraphim, Cherubim, and Thrones; in the second, the Dominations, Virtues, and Powers; in the third, the Principalities, Archangels, and Angels. The only Scriptural names furnished of individual angels are Raphael, Michael, and Gabriel, names which signify their respective attributes. Apocryphal Jewish books, such as the Book of Enoch, supply those of Uriel and Jeremiel, while many are found in other apocryphal sources, like those Milton names in "Paradise Lost". (On superstitious use of such names, see above).

The number of angels

The number of the angels is frequently stated as prodigious (Daniel 7:10; Apocalypse 5:11; Psalm 67:18; Matthew 26:53). From the use of the word host (sabaoth) as a synonym for the heavenly army it is hard to resist the impression that the term "Lord of Hosts" refers to God's Supreme command of the angelic multitude (cf. Deuteronomy 33:2; 32:43; Septuagint). The Fathers see a reference to the relative numbers of men and angels in the parable of the hundred sheep (Luke 15:1-3), though this may seem fanciful. The Scholastics, again, following the treatise "De Coelesti Hierarchia" of St. Denis, regard the preponderance of numbers as a necessary perfection of the angelic host (cf. St. Thomas, Summa Theologica I:1:3).

The evil angels

The distinction of good and bad angels constantly appears in the Bible, but it is instructive to note that there is no sign of any dualism or conflict between two equal principles, one good and the other evil. The conflict depicted is rather that waged on earth between the Kingdom of God and the Kingdom of the Evil One, but the latter's inferiority is always supposed. The existence, then, of this inferior, and therefore created, spirit, has to be explained.

The gradual development of Hebrew consciousness on this point is very clearly marked in the inspired writings. The account of the fall of our First Parents (Genesis 3) is couched in such terms that it is impossible to see in it anything more than the acknowledgment of the existence of a principle of evil who was jealous of the human race. The statement (Genesis 6:1) that the "sons of God" married the daughters of men is explained of the fall of the angels, in Enoch, vi-xi, and codices, D, E F, and A of the Septuagint read frequently, for "sons of God", *oi aggeloi tou theou*. Unfortunately, codices B and C are defective in Genesis 6, but it is probably that they, too, read *oi aggeloi* in this passage, for they constantly so render the expression "sons of God"; cf. Job 1:6, 2:1 and 38:7; but on the other hand, see Psalm 2:1 and 88 (Septuagint). Philo, in commenting on the passage in his treatise "Quod Deus sit immutabilis", i, follows the Septuagint. For Philo's doctrine of Angels, cf. "De Vita Mosis", iii, 2, "De Somniis", VI: "De Incorrupta Manna", i; "De Sacrificis", ii; "De Lege Allegorica", I, 12; III, 73; and for the view of Genesis 6:1, cf. St. Justin, First Apology 5. It should moreover be noted that the Hebrew word *nephilim* rendered *gigantes*, in 6:4, may mean "fallen ones". The Fathers generally refer it to the sons of Seth, the chosen stock. In 1 Samuel 19:9, an evil spirit is said to possess Saul, though this is probably a metaphorical expression; more explicit is 1 Kings 22:19-23, where a spirit is depicted as appearing in the midst of the heavenly army and offering, at the Lord's invitation, to be a lying spirit in the mouth of Achab's false prophets. We might, with Scholastics, explain this is *malum poenae*, which is actually caused by God owing to man's fault. A truer exegesis would, however, dwell on the purely imaginative tone of the whole episode; it is not so much the mould in which the message is cast as the actual tenor of that message which is meant to occupy our attention.

The picture afforded us in Job 1 and 2 is equally imaginative; but Satan, perhaps the earliest individualization of the fallen Angel, is presented as an intruder who is jealous of Job. He is clearly an inferior being to the Deity and can only touch Job with God's permission. How theologic thought advanced as the sum of revelation grew appears from a comparison of 2 Samuel 24:1, with 1 Chronicles 21:1. Whereas in the former passage David's sin was said to be due to "the wrath of the Lord" which "stirred up David", in the latter we read that "Satan moved David to number Israel". In Job 4:18, we seem to find a definite declaration of the fall: "In His angels He found wickedness." The Septuagint of Job contains some instructive passages regarding avenging angels in whom we are perhaps to see fallen spirits, thus 33:23: "If a thousand death-dealing angels should be (against him) not one of them shall wound him"; and 36:14: "If their souls should perish in their youth (through rashness) yet their life shall be wounded by the angels"; and 21:15: "The riches unjustly accumulated shall be vomited up, an angel shall drag him out of his house;" cf. Proverbs 17:11; Psalm 34:5-6 and 77:49, and especially Ecclesiasticus 39:33, a text which, as far as can be gathered from the present state of the manuscript, was in the Hebrew original. In some of these passages, it is true, the angels may be regarded as avengers of God's justice without therefore being evil spirits. In Zechariah 3:1-3, Satan is called the adversary who pleads before the Lord against Jesus the High Priest. Isaiah 14 and Ezekiel 28 are for the Fathers the *loci classici* regarding the fall of Satan (cf. Tertullian, Against Marcion 2.10); and Our Lord

Himself has given colour to this view by using the imagery of the latter passage when saying to His Apostles: "I saw Satan like lightning falling from heaven" (Luke 10:18).

In New Testament times the idea of the two spiritual kingdoms is clearly established. The devil is a fallen angel who in his fall has drawn multitudes of the heavenly host in his train. Our Lord terms him "the Prince of this world" (John 14:30); he is the tempter of the human race and tries to involve them in his fall (Matthew 25:41; 2 Peter 2:4; Ephesians 6:12; 2 Corinthians 11:14; 12:7). Christian imagery of the devil as the dragon is mainly derived from the Apocalypse (9:11-15 and 12:7-9), where he is termed "the angel of the bottomless pit", "the dragon", "the old serpent", etc., and is represented as having actually been in combat with Archangel Michael. The similarity between scenes such as these and the early Babylonian accounts of the struggle between Merodach and the dragon Tiamat is very striking. Whether we are to trace its origin to vague reminiscences of the mighty saurians which once people the earth is a moot question, but the curious reader may consult Bousett, "The Anti-Christ Legend" (tr. by Keane, London, 1896). The translator has prefixed to it an interesting discussion on the origin of the Babylonian Dragon-Myth.

The term "angel" in the Septuagint

We have had occasion to mention the Septuagint version more than once, and it may not be amiss to indicate a few passages where it is our only source of information regarding the angels. The best known passage is Isaiah 9:6, where the Septuagint gives the name of the Messias, as "the Angel of great Counsel". We have already drawn attention to Job 20:15, where the Septuagint reads "Angel" instead of "God", and to 36:14, where there seems to be question of evil angels. In 9:7, Septuagint (B) adds: "He is the Hebrew (5:19) say of "Behemoth": "He is the beginning of the ways of God, he that made him shall make his sword to approach him", the Septuagint reads: "He is the beginning of God's creation, made for His Angels to mock at", and exactly the same remark is made about "Leviathan" (41:24). We have already seen that the Septuagint generally renders the term "sons of God" by "angels", but in Deuteronomy 32:43, the Septuagint has an addition in which both terms appear: "Rejoice in Him all ye heavens, and adore Him all ye angels of God; rejoice ye nations with His people, and magnify Him all ye Sons of God." Nor does the Septuagint merely give us these additional references to angels; it sometimes enables us to correct difficult passages concerning them in the Vulgate and Massoretic text. Thus the difficult *Elim* of MT in Job 41:17, which the Vulgate renders by "angels", becomes "wild beasts" in the Septuagint version.

The early ideas as to the personality of the various angelic appearances are, as we have seen, remarkably vague. At first the angels are regarded in quite an impersonal way (Genesis 16:7). They are God's vice-regents and are often identified with the Author of their message (Genesis 48:15-16). But while we read of "the Angels of God" meeting Jacob (Genesis 32:1) we at other times read of one who is termed "the Angel of God" *par excellence*, e.g. Genesis 31:11. It is true that, owing to the Hebrew idiom, this may mean no more than "an angel of God", and the Septuagint renders it with or without the article at will; yet the three visitors at Mambre seem to have been of different ranks,